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**The Tacit Dimension: Understanding International
Mindedness in Hong Kong International Baccalaureate
Diploma Programme Schools**

Timothy David Kaiser

A dissertation submitted to the University of Bristol in accordance with the
requirements for award of the degree of Doctor of Education in the
Graduate School of Education

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ABSTRACT

Schools authorized by the International Baccalaureate Organization (IBO) to deliver the International Baccalaureate (IB) are expected to understand and enact International Mindedness (IM). Through this qualitative dissertation built on a methodological approach of pragmatism allowing for a mixed method I give credence to a re-shaping of our current thinking around IB schools' engagement with IM. I do so firstly by providing an extended theoretical foundation through two philosophical thrusts: 1) the tacit dimension as put forward by Michael Polanyi, and 2) language games and family resemblances as put forward by Ludwig Wittgenstein. The tacit dimension allows for the exploration of dimensions of human thought and communication whereby "we can know more than we can tell" (Polanyi 1966, 4). Wittgenstein's language games and family resemblances provide the framework for the identification of underlying patterns and connections of IM within this tacit dimension. Secondly, I apply these theoretical assertions empirically to two practical research methods: 1) content analysis of the vision and mission statements found in the websites of the 29 Hong Kong IBDP schools, and 2) semi-structured interviews with five school leaders of Hong Kong IBDP schools. The conclusion I draw is that content analysis and semi-structured interviews give ample evidence to show family resemblances of IM at work in the tacit dimension of Hong Kong IB Diploma Programme schools. My study thus provides a positive avenue towards an understanding of how IM functions within IB schools through a shared awareness and recognition that IM first and foremost exists and operates within the tacit dimension. Secondly, my study shows how Hong Kong IB Diploma Programme schools weave IM into their educational fabric through the family resemblances at work within the tacit dimension.

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Most of all, I wish to thank my wife, Teri, without whose constant love and support none of these ideas and words would have made it to the page.

DECLARATION

I declare that the work in this dissertation was carried out in accordance with the requirements of the University's *Regulations and Code of Practice for Research Degree Programmes* and that it has not been submitted for any other academic award. Except where indicated by specific reference in the text, the work is the candidate's own work. Work done in collaboration with, or with the assistance of, others, is indicated as such. Any views expressed in the dissertation are those of the author.



Timothy David Kaiser

March 17, 2019

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CHAPTER ONE: INTRODUCTION

There are over 4,900 International Baccalaureate (IB) schools in the world today (IB 2019). Each of these schools has been instructed by the authorization body of the International Baccalaureate to provide a meaningful and purposeful experience in International Mindedness (IM). Yet, as the literature review of this dissertation will show, IB schools everywhere face the challenge of articulating what IM means and how they are to achieve it.

Although a great deal of research energy has been put towards determining the extent to which schools are achieving IM, the purpose of my dissertation is not to provide a better gauge to concretely or definitively measure with increased levels of accuracy IB schools' level of engagement with IM. In general terms, the purpose of this dissertation is to ground IM within the legitimizing philosophical framework of the tacit dimension in order to provide a more solid footing for the discourse around IM that has been marked historically by confusion, insecurity, and opacity. In specific terms, my purpose in this dissertation is two-fold: 1) to determine that a legitimizing theoretical framework such as the tacit dimension gives rise to a deeper understanding of IM; and 2) to demonstrate how the framework of the tacit dimension is revealed through empirical means within Hong Kong IB Diploma Programme schools.

I therefore undertake in this dissertation an extended theoretical study in order to provide a more expansive foundation in which to embed the empirical. The empirical test of the new philosophical framework is drawn from the data collected and analyzed from Hong Kong IB Diploma Programme school websites and the data collected and analyzed from semi-structured interviews with Hong Kong IBDP programme principals and school leaders. As such, this dissertation draws its constitution and configuration from a philosophical genesis and extensive theoretical grounding, but moves purposefully into a robust social science testing methodology to determine ultimately the merits of this new philosophical framework.

The dissertation is divided into seven chapters following in most respects a standard approach to presenting doctoral research in social science. A deviation is in the creation of two theoretical chapters following the literature review chapter and preceding the methodology chapter. As mentioned, these theoretical chapters are necessary to provide a clear philosophical lens with which to view anew the engagement of IB schools with IM. The sequence of the chapters is as follows: 1) Introduction 2) Literature Review 3) The Tacit Dimension 4) Language Games and Family Resemblances 5) Methodology 6) Findings and Discussion 7) Conclusion and Implications. Chapter Three demonstrates the critical importance of Michael Polanyi's work on the tacit dimension to the theoretical nature of this dissertation. Chapter Four draws on Ludwig Wittgenstein's work to further elucidate the theoretical nature of this dissertation and to also provide a critical bridge between Polanyi's theoretical work and the practical paths laid out by schools as they pursue International Mindedness independently, indigenously, moreover tacitly within their varied contexts. This dissertation explores these paths rooted in the philosophical in two practical ways: 1) an examination of how Hong Kong IB schools tacitly exhibit the presence of IM within their online mission and vision statements, and 2) an examination of how Hong Kong IB Diploma Programme school leaders reveal the tacit dimension of IM at work within their schools.

1.1 Background

The International Baccalaureate (IB) organization began with two schools in 1967 (Hill 2010). From its humble beginnings, the IB in 2019 is responsible for overseeing IB programmes in over 4,900 schools in 153 countries (IB 2019). Today, the IB is seen as a global force in the world of international education. In response to the historical demand outlined more fully in Chapter Two (Literature Review), the IB has set as its mandate the provision of an international education to its students. More recently, the IB has identified more precisely what it means by an international education and a key feature that the IB expects to see in its schools is 'International

Mindedness' (IM). The IB's support for and promotion of IM can be seen in this online statement:

International mindedness [is] an essential quality for life in the 21st century. To approach this, IB World Schools around the globe have embraced the notion of international mindedness to guide their school philosophies and educational goals so that they are aligned with the IB's mission. Further developing a deeper understanding of international mindedness and related constructs is crucial to inform developments in the IB (as cited in Singh & Qi (2013) from the IB website 2013).

According to Hacking et al (2016), "IM is the key precept underpinning all programmes offered by the IB and central to its stated mission to promote intercultural understanding and respect" (16). IM's prominence within three of the IB's key programmes can be clearly seen in these programme models where International Mindedness appears as the outermost ring, encircling all aspects of the individual International Baccalaureate programmes:

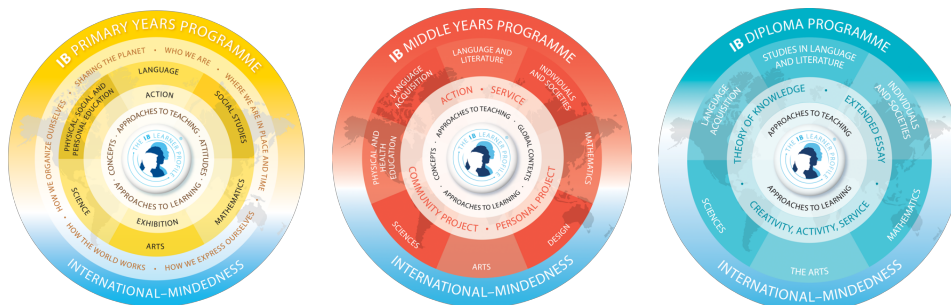


Figure 1: IB Programme Models Showing the Place of IM within the IBPYP, IBMYP, and IBDP
Note. From the IB 2018a

Yet despite the prominence of IM in the IB configuration, the IB does not offer a definition of IM, a curiosity that became the germinating seed for this study. Whereas the IB does not provide an explicit definition for IM, the IB does often mention the importance of IM in official communiqués. In 2013, for example, the IB issued this statement: "Education for IM values the world as the broadest context for learning, develops conceptual understanding across a range of subjects and offers opportunities to inquire, act, and reflect" (as cited in Singh and Qi 2013 from the IB website 2013). In 2015, the IB re-published *What is an IB education?* and expressed in another way how International Mindedness lies at the heart of an IB education: "The aim of all

IB programmes is to develop internationally minded people who, recognizing their common humanity and shared guardianship of the planet, help to create a better and more peaceful world” (1).

In spite of the positive encouragement given by the IB to schools to see IM as a critical fixture in their programmes, the IB itself admits that IM is not a concept easy to grasp. In fact, the IB has given itself the mandate to “attempt to define international-mindedness in increasingly clear terms, and struggle to move closer to that ideal in practice” (IB 2008, 3). The words ‘attempt’, ‘increasingly clear’, ‘struggle’, and ‘closer’ suggest the under-confident position that the IB holds when it comes to IM.

The closest the IB has come to offering a concrete and clear definition of IM is to indicate its parity with the IB Learner Profile (see Figure 2). As the IB remarked in a straightforward way in 2015, “The IB Learner Profile describes the attributes and outcomes of education for international-mindedness” (IB 2015, 1).



Figure 2: The IB Learner Profile

Note. From the IB 2018b

In the same official IB release, IM receives repeated noteworthy attention albeit of an indirect nature: “IB programmes focus attention on the values and outcomes of internationally minded learning described in the IB Learner Profile” (3).

For some, the connection between International Mindedness and the Learner Profile is one of mutuality. Chris Charleson, former IB Heads Council Chair, writes, “[IM is] not about your nationality or your experience. It’s about incorporating and embodying the LP [Learner Profile] principles” (IB 2012).

Apart from a semi-official affiliation of IM with the Learner Profile and communicating the message that IM relies on developing learning environments that value the world as the broadest context for learning, helping to create a better and more peaceful world, the IB has withdrawn from further elaboration of what IM is and how it can or should be achieved in its 4,900-plus schools. In fact, the IB served notice in 2015 that they are leaving this critical interpretive challenge in the hands of individual schools by stating, “This document aims to be informative, not definitive... The IB has always championed a stance of critical engagement with challenging ideas” (IB 2015, 1).

Forming the genesis of my study is the question of whether schools have struggled or thrived within this relative vacuum of information and direction from the IB. The problem that I have undertaken to examine in this study is how IB schools deal with the perplexity of putting a finger on IM whereabouts – how do those of us in IB schools “catch” as it were something that is inherently difficult to catch, given that there is little help offered in pointing schools in the direction of what it is we are to be catching?

Germane to this question will be an application in this dissertation of Michael Polanyi’s tacit dimension that provides strong epistemological support and justification for a less formalized approach to IM. Michael Polanyi described the tacit dimension as one in which it is not possible to articulate knowledge in full measure by proper linguistic means; indeed, according to Polanyi “we can know more than we can tell” (1966, 4). In this dissertation, I argue that

IM is an example of the tacit dimension in which schools and school leaders know more about IM than they are able to give expression to. Furthermore, I argue that if IB school leaders examine IM through the lens of the tacit dimension, the powerful undercurrents of IM come more visibly and profoundly to the fore in all aspects of IM discourse.

1.2 Broad aims of the study

As do all IB schools worldwide, the 29 Hong Kong Diploma Programme schools share the International Baccalaureate mandate of instilling young people in their care with International Mindedness. However, as I have already shown, schools looking to the IB for guidance about what IM truly means can be at pains to demonstrate or explain how they meet this expected target, and no help appears to be on the horizon. One common assumption is that IM is a straightforward and inevitable byproduct of international schools (a phenomenon commented upon in Usher & Sandvad 2013; Haywood 2015; Roberts 2015). In the case of international schools running IB programmes, the broad assumption is that IM is actively occurring daily, but these questions remain: How does one know this? In what ways can IM be shown? And more apropos to this dissertation: Is it possible to show IM in other ways beyond providing an “increasingly clear definition” (IB 2008, 3)?

IB schools typically set out their aims and objectives in their online mission, vision or value statements. My study intends to use these vision and mission statements, and interviews with Hong Kong IB school leaders, in conjunction with Polanyi’s assertions regarding the tacit dimension in order to highlight that in fact IB schools know more than they tell when it comes to IM. I maintain in this dissertation that Polanyi’s tacit dimension provides an enticing epistemological pathway to a deeper understanding of the presence of IM in IBDP schools by highlighting the primacy of that which circumscribes the realm of non-specificity.

Coupled with the frustration of schools trying, often unsuccessfully, to understand IM better is the challenge of trying to improve IM, even if

misunderstood. Obviously improvement is an area all educators should be interested in and “How to improve at IM” is a popular sub-topic in the realm of IM studies. I will elaborate more on the improvement objective of IM in the literature review (Chapter Two), but a few examples are useful to include here at this introductory stage.

Usher & Sandvad (2013), for example, found consensus in their study schools in Denmark that the prevailing administrative and systemic structures did not create the necessary practical understanding of clear outcomes nor pedagogies and practices that would support stated global citizenship or IM outcomes. A logical conclusion to be drawn from this deficiency would be that school policy makers who view IM or global citizenship as important need to put in place a system to allow it to grow and thrive, lend support for this system, state clear outcomes supported by the system, and communicate exemplars of successful outcomes at both the teacher and administrative level.

Indeed such administrative systems and institutional structures are in high demand as evidenced by the study done by Hacking et al (2016) in nine IB schools where this comment was collected from staff in one of the schools:

Staff would like support and input on a toolkit for developing IM for example in the form of a rubric that would help them not only define IM but also identify what it might look like (131).

In this dissertation, I fully acknowledge what Polanyi recognized as our primordial striving for intellectual control wherein the shaping of our conceptions is naturally impelled “to move from obscurity to clarity and from incoherence to comprehension” (1958, 100). Likewise, I fully acknowledge that precision and accuracy are important; however the argument I am making is that there are aspects of our learning and existence that defy our best efforts at intellectual control. Furthermore, if we stick doggedly to the task of creating outcomes-based and exemplar-laden identifiers and definitions we run the risk of missing the point of how communities come to understand, accept, and engender large-scale concepts such as IM.

An example I insert at this point can be taken from the ten attributes of the Learner Profile mentioned earlier as a suggested substitute definition for IM. Given the above reference about teachers' desires in Hacking et al's 2016 study for greater specificity of IM, one might reasonably assume that the teachers at this school would be interested in, as a starting point, forging a definition from some or all of the attributes of the Learner Profile. However, if that school were to accomplish this task, I will argue based on the premise of this dissertation that on the one hand stabilization and clarity will be established; on the other hand an opportunity to engage with IM at a deeper and authentic level may be lost. As stated earlier, it is not the purpose of my study to come up with an 'all purpose' definition of IM and a concomitant 'best plan' to ensure its proper and successful execution. My intent is rather to resist the lure of providing an unequivocal solution to this complex problem by showing how schools have come naturally to engage with a concept such as IM through its tacit dimension – a concept that in and of itself originates from a tantalizing point of vagueness and uncertainty.

1.3 Significance of the study

The value of this study is in its provision of a fresh perspective on the topic of IM within IB schools and to break through the impasse that suggests we cannot move forward in our understanding of IM until we are able to define it more clearly. The literature review reveals that significant emphasis has been placed on determining or measuring the extent to which IB schools and IB students are internationally minded. Many of these studies stem from an urge to provide a more accurate gauge of IM within schools or to provide a more meaningful ready-made definition for its practitioners. These studies tend to operate from a deficit model of interpretation in that IB schools are deemed to fall short of providing a fertile milieu for IM development, or the studies further expose the underlying friction over the lack of a clear definition or way forward with IM. As previously indicated, the purpose in my study is instead to provide an alternative way of thinking about IM within IB schools, drawing out its complexities through a concerted study of IM language activity within its tacit dimension.

In terms of professional and practical application, this study provides my fellow Hong Kong principals, and other leaders of IB schools, a deeper sense of what unites us in terms of core focus and key outcomes related to IM. The study reveals the existence of a shared undercurrent of IM language and how this shared undercurrent may further transform and become sustainable within IB schools operating under the same institutional ethos. The value of the study also lies in reviving a notion that an unspecifiable tacit dimension holds much truth when it comes to the most acutely abstract yet critically important concepts we hold in common.

In sum, given the acknowledged difficulty with identifying, measuring, and validating IM as a concept, the attention the term draws has at times been more negative than positive. My study provides a positive avenue towards an understanding of how IM functions within our schools through a shared awareness and recognition that IM first and foremost exists and operates within the tacit dimension. Secondly, my study shows how Hong Kong IB Diploma Programme schools are weaving IM into their educational fabric through the family resemblances at work within the tacit dimension.

1.4 Research questions

I begin this study with a focus on three key research questions. Subsidiary questions flow naturally and extend outwards from these key questions.

A) What is the evolution of the term International-Mindedness (IM)?

How has IM come to be a term of prominence in the world of IB schools? Does a literature review that includes tracking the history of the first use of the term IM to its appropriation by the IB provide insight into its current understanding and use within the IB world?

B) How does Michael Polanyi's seminal *The Tacit Dimension* (1966) shed light on IB school engagement with IM?

Polanyi made famous the line “we can know more than we can tell” (4). Do Hong Kong IB schools know more than they can tell when it comes to

International Mindedness? Does Polanyi's work provide us with a philosophical foundation to be able to see more clearly through the nebulous and enigmatic world of IM? Is it viable to strengthen the theoretical outreach of Polanyi's tacit dimension by applying Ludwig Wittgenstein's concept of language family resemblances to IM to show how these family resemblances operate within the realm of the tacit dimension?

C) What markers of IM exist in the 29 Hong Kong IB schools offering the IB Diploma Programme?

Is it possible to begin identifying variables of the tacit dimension of IM in the official online publications of these 29 schools? Do semi-structured interviews with leaders of these schools give a more pronounced exposition of the subsidiary variables of a school's engagement with IM within the tacit dimension? Is there a component to IM that makes the telling and therefore the showing difficult for school administrators, yet there is an 'indwelling' of IM that can be recognized if not easily identified or categorized?

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

The literature review will reveal that significant attention has been paid historically to the term IM, particularly as it was expropriated into the IB sphere. While significant attention has been paid to IM, the predominant emphasis has been on determining the extent to which IB schools and IB students are internationally minded. Many of these studies stem from an urge to provide a more accurate gauge of IM within schools or to provide a more precise, meaningful definition for its practitioners. These studies tend to focus on how IB schools fall short of providing a fertile milieu for IM development, or the studies reveal an underlying dissatisfaction over the lack of a clear definition or way forward with IM.

2.2 First use of the term International Mindedness

The term ‘international mind’ was first coined in 1917 by N. M. Butler in response to American President Woodrow Wilson’s decision on April 6th, 1917 to bring the United States into what was already being called the ‘Great War’. On May 28th, 1917, Butler delivered a speech to the Academy of Political Science in New York where he linked the international mind to individualized enlightenment and liberation on a grand scale. The purpose of the international mind was, according to Butler, “to make [oneself] free, and to be worthy of freedom” (20). Butler elaborated in this way:

The international mind is nothing else than that habit of thinking of foreign relations and business, and that habit of dealing with them, which regards the several nations of the civilized world as free and co-operating equals in aiding the progress of civilization, in developing of commerce and industry, and in spreading enlightenment and culture throughout the world (17).

One sees in Butler’s description of the international mind a strong imperialistic, commercial undertone; nevertheless, there is a suggestion of openness and the nascent emergence of a broader consciousness through the

use of words such as ‘free’, ‘co-operating’, ‘equals’, and ‘aiding’. What is noteworthy as well is the phrase ‘habit of thinking’. In Butler’s day it would appear that this habit of the international mind did not extend much past the notion of commerce and the somewhat sanctimonious conferring on others of civilized virtues, but the term he used and the suggestion that somehow humans must develop a habit of thinking when it comes to the ‘international’ or ‘global’ is the precursor to today’s notion of IM and the role of education in fostering IM as a ‘habit of mind’.

In 1929, George Herbert Mead was the first to coin the exact term ‘International Mindedness’ in a ground-breaking essay he wrote as he reflected on the Great War that was still fresh in the minds of many along with the growing tensions already suggestive of another episode of widespread upheaval. In his essay, “National-mindedness and international-mindedness” published in the *International Journal of Ethics*, Mead concluded that humans could not attain international mindedness until they had attained a higher degree of national mindedness (406) rooted in an acknowledgement and allegiance to “communities that transcended their groups, families, and clans” (402-403).

Kurt Hahn, considered by many to be the founder of the international schools movement, took this notion of Mead’s further in bringing together young students from countries that had fought against each other during the Second World War. He brought these students together in schools he helped found in countries such as Greece, Germany, England, Scotland, Nigeria, and the USA. Hahn was also involved in the foundation of the Outward Bound organization, Atlantic College in Wales, and the wider United World College movement. Former IB Director George Walker credits Hahn for creating “the educational equivalent of NATO, an intellectual force for peace” (2012, 9) as Hahn began consciously and purposefully developing schools around a profound sense of international mindedness. Indeed, as Ian Hill (2010) writes:

Before the concept of globalisation entered our collective consciousness, [Hahn and his associates] sowed the seeds of a form of

education encouraging young people to be internationally-minded, to think beyond their home context, to feel responsibility for the global and not just the local environment (11).

In other early movements towards International Mindedness, as early as 1948, Kees Boeke, director of the Werkplaats International Children's community in Bilthoven, Holland, wrote to the Assistant Director-General of UNESCO proposing a world school with branches in various countries so that children of all nationalities could be educated for world citizenship through international exchanges (Hill 2010). A result of this appeal was the Conference of Internationally-Minded Schools in 1951, attended by 20 delegates from nine countries, including delegates from Hong Kong.

Along with a burgeoning interest in cultivating an international outlook and in setting up pioneering institutions along with formal channels of communication, a scale "to measure world-minded attitudes" was developed in 1957 by Sampson and Smith and introduced in the *Journal of Social Psychology*. In this first measure of its kind, the researchers labelled values as 'world-mindedness' and labelled interest in or knowledge of international affairs as 'international-mindedness' (99).

In 1962, Robert Leach, progressive educator and co-founder of many of the same organizations as Kurt Hahn, visited schools in Africa, Asia, and Europe to gauge interest in an international curriculum. In the report of his visit, Leach clearly felt that schools had a mission to unite people of different cultural backgrounds and to provide an education that would prepare students for world citizenship (Hill 2010).

2.3 Emergence of the term IM within the IB

As a result of the vision and drive of early pioneers such as Leach and Hahn, the first schools identifying themselves as international schools emerged in the 1950s and 1960s. As they came into being, they looked to establish common characteristics that would unite their faculties and students both ideologically and pragmatically. Out of these common interests came the

birth of the International Baccalaureate in the mid 1960s with the first official trial IB exams in 1967. These first exams were written by 147 students at the International School of Geneva and Atlantic College in Wales in these subjects: History, Geography, Latin, Physics and Modern Languages. The next year, 349 students from five additional schools in the USA, Lebanon, Denmark, Iran, and the UK registered to write exams in 13 subject areas (Hill 2010). As interest in the IB grew, formal descriptions of the programme's curriculum, purpose, and scope ensued as the organization stayed firmly focussed on its international mandate. In the first edition of the *General Guide to IB* published in 1970 the declared mission was to “provide youth with an education that is broad enough to enhance awareness of a common humanity and social responsibility” (Fox 1985).

From IB programmes running in two schools in two countries in 1967 to the IB Diploma Programme itself running in over 4,900 schools in 153 countries in 2019, the IB programme is seen today as a global force in the world of international education (IB 2019). From its inception, in response to the historical demand outlined briefly above, the IB has set as its mandate the provision of an international education to its students. More recently, as introduced earlier, the IB has made an effort to identify more precisely what it means by an international education with IM a key feature that the IB expects to see in all of its schools. To reiterate, the IB's official and public support for and promotion of IM can be seen in this online statement from 2013:

International mindedness [is] an essential quality for life in the 21st century. To approach this, IB World Schools around the globe have embraced the notion of international mindedness to guide their school philosophies and educational goals so that they are aligned with the IB's mission. Further developing a deeper understanding of international mindedness and related constructs is crucial to inform developments in the IB (as cited in Singh & Qi (2013) from the IB website 2013).

According to Hacking et al (2016), “IM is the key precept underpinning all programmes offered by the IB and central to its stated mission to promote intercultural understanding and respect” (16), and I have shown already in the

introduction to this dissertation a number of citations from official publications of the IB, and from leaders within the organization, that give prominence to the term. One can find other official descriptions or contextual framing of IM within the IB world including: “In our highly interconnected and rapidly changing world, IB programmes aim to develop international-mindedness in a global context” (IB 2015, 6). Given the expected place of importance, even prominence of IM within IB schools it perhaps comes as no surprise that in a 2013 study, Bergeron & Dean asked 72 IB teachers what it means to be an IB educator and teachers rated “being Internationally Minded” as number one on the list (as cited in Hacking et al 2016, 140).

We have also seen that in spite of the positive encouragement given by the IB to schools to see IM as a core element in their programmes, the IB itself admits that IM is not an easy concept to grasp and has given itself the mandate to “attempt to define international-mindedness in increasingly clear terms, and struggle to move closer to that ideal in practice” (IB 2008, 3).

Urged on by the IB mandate to “define international-mindedness in increasingly clear terms”, and the recognition that doing so is a “struggle”, there have been several important recent studies on the topic, the first by Singh & Qi (2013) entitled “21st century international mindedness: An exploratory study of its conceptualization and assessment”. In this paper, the authors brainstorm a list of attributes that schools in general tend to categorize under IM. The authors then draw patterns from this list as they suggest a working model for IM within IB that may give more refinement to the term.

Singh and Qi admit in the end, however, that conceptualizing International Mindedness within the IB is problematic given the complexities inherent in the models they explore, particularly as teachers and principals are left by the IB to interpret IM in a variety of ways. This leads the authors to conclude that the matter of how IM is interpreted in individual schools is one requiring more study by researchers: “These studies will be challenging but internationally significant studies that need to seriously investigate educational efforts to successfully develop internationally minded students” (62). The IB commissioned a further study in 2013 by Castro, Lundgren &

Woodin to explore the conceptualization and assessment of International Mindedness. These researchers conclude their study by offering this advice to their commissioners: “It may be necessary and advantageous for the IB to clarify their own position” (188).

Sharing the view of the diversity, complexity, and imprecision of what IM means to IB schools is Theresa Hurley (2008) who, in her case study of IM at the American International Secondary School of Egypt, argues that the best way to determine the level of IM is to directly ask stakeholders within a particular geographical and historical context to explain their views and ideas of the concept. She re-states Murphy’s (2000) position that it is “time to stop quibbling over definitions of IM”, and better yet, “to look at schools themselves for answers” (5). Operating out of a strong interpretivist tradition, both Hurley and Murphy maintain that in general a vision of an education for humankind (e.g. IM) would inevitably be shaped by the culture in which an individual is born. Murphy in particular warns that a set definition of IM cannot include or envelop the whole truth. Murphy states that because interpretations of IM differ so much between schools, countries, and cultures, we should stop trying to ‘organise the unorganisable’ (ibid). In spite of Murphy’s admonition, Hurley goes on to generate a working definition of IM in her case study that describes IM as “an educational frame of mind that promotes intercultural understanding, global awareness, global problem-solving, and multiple perspectives of subjects and issues” (2008, 17).

Others have taken up the challenge of offering a definition of IM. Former IB Director General Ian Hill, after a distinguished career not only working in the IB but conducting research upon IB schools, suggests that schools need to treat IM as a somewhat unmovable anchor that each school sets down in their own unique environment. Hill (2012) argues that IM is about putting knowledge and skills to work in order to make the world a better place through empathy, compassion, and openness. In terms of the connection between IB and IM, Hill argues that the IB is “the most prominent example of education for IM” (251). When he gives examples of “determinants” of IM within IB schools, he lists “adaptability, openness towards others, and interdependence” (258). Hayden & Thompson (1998) likewise reference

positive aspects of International Mindedness as the critical ‘interstitial’ curriculum – the mortar holding the bricks of the curriculum together. Hayden & Thompson argue that this mortar is often experiential at its core and schools that place an emphasis on experiential learning find a stronger connection to outcomes of International Mindedness.

In terms of the IB and its shortcomings related to its overall mission and goals around IM, Tate (2012) takes a critical tone: “One could be forgiven for coming away with the impression [of the IB] that a ‘better and more peaceful world’ was thought to be achievable largely through individuals showing intercultural understanding and respect. It cannot” (207). Tate’s provocative statement finds concurrence in the IB-commissioned study by Castro, Lundgren and Woodin (2013) previously referenced where the researchers examine the IB’s curricular and non-curricular documents to determine how IM is being conceptualized at the official institutional level. Their findings show that attention to knowledge within the IB documents supersedes all other aspects, especially with respect to IM where knowledge of global engagement outweighs global engagement itself. More troubling to these researchers is their conclusion that the IB materials give “little attention to the questioning of one’s own values, or decentring from one’s own perspective” (6). This prioritization of core IB curricular content elements over core non-curricular non-content elements in the IB programme such as IM has been noted by several observers, most notably in Hong Kong by Lai, Shum & Zhang (2014).

In a program that ostensibly and officially values and embraces open-mindedness, these comments identifying a rather more narrow experience indeed give pause. Other researchers have identified similar pressure points in specific aspects of the IB’s thematic aims and objectives. Heyward (2002) argues, for example, that notwithstanding the addition to the IB syllabus of such subjects as History and Culture of the Islamic World, “The degree to which the curriculum either is genuinely international or remains Eurocentric and western-biased is a matter of ongoing debate within IB circles” (24). Jonietz & Harris (1991) suggest that the more emphasis IB schools place on the Diploma Programme exit exams, the less fertile an environment for the

acquisition of an international attitude. The purely pragmatic nature of IB schools, even the pragmatism of gaining an international education and becoming an Internationally Minded citizen, is highlighted by an IB parent who posted this on an IB blog on September 1, 2017:

The benefits of IM overseas are clear, but how does this manifest in your world as a parent in the UK? Does your child really need to develop this sort of mindset? In short, YES! Your child is growing up in an increasingly interconnected world, where overseas travel, expat life and multinational businesses have become the norm. Even if your children choose to remain in the UK for most of their working lives, they will be working with people from all around the world and will need to be able to collaborate effectively across cultures. Job advertisements regularly specify language skills in addition to the traditional skills required for the position, and industries are actively seeking out multilingual employees; not only for roles in multinational companies, but increasingly for positions within industries such as healthcare, law enforcement, education, customer service and social services, where employees deal with people on a daily basis (IB 2017).

Several studies focussing on the motivational influences behind parents' choices for an IB education for their children (Adler 1997; Mackenzie, Hayden & Thompson 2003; Yamato 2003; Tate 2012; Bates 2012) have laid out arguments that parents may not necessarily choose an IB school because the school is teaching cultural tolerance and empathy on a wide scale but because they view the school as a solid financial investment. The pragmatic nature of an IB education extends to those who view the purpose of international schools as little more than training grounds for the next generation of elite college level registrants and subsequent corporate employees, benefitting from their predominantly English language instruction in a western based educational system. The emphasis on the pragmatic realm of international schools, in particular their growing corporatization, is a subject of active scholarly attention (Bunnell 2016; Waterson 2016). Tarc (2009) suggests that even those students and parents expecting a diverse and transforming international experience from an IB

education may not receive it because so many of the teachers in IB schools themselves were the beneficiaries of elite, western, humanistic education: “The international aspirations of the IB can also be challenged by the limited diversity of the cultural background of its representatives” (126).

Despite the preceding arguments to the contrary, international schools and IB proponents continue to put forward that IB schools do in fact offer their students a broader world view, a heightened sense of cultural awareness, of fairness, of justice, of interest in sustained peace which tend to come under the encompassing framework of International Mindedness within the IB context. The situation that I have undertaken to examine in this study is that some of these same proponents, even those at the policy setting and decision-making level within individual schools, have run into perplexing difficulties when asked to show where these elements exist.

Putting a finger on IM whereabouts is a difficult task indeed, and the previously referenced 2016 study by the University of Bath (Hacking et al) is to date the most broadly inclusive and holistic attempt to navigate this relatively unstable ground of determining the presence and purpose of IM in IB schools. The study is important in that it offers a way forward in the crystallization of the concept and, of equal value particularly for the purposes of my study, an important segue into the application of Michael Polanyi’s theory of the tacit dimension that I am building towards making.

For starters, Hacking et al acknowledge that their study did not set out with a fixed understanding and definition of IM, nor was its purpose to categorically come up with one. The researchers’ intention was rather, in a similar vein to my own, to open up the concept of IM by exploring the conceptualisations underpinning practice in a wide variety of IB schools spread around the world (USA, UK, Qatar, Jordan, Finland, Indonesia, and China). In their study of nine different schools running different IB programmes (i.e. IB Primary Years Programme, IB Middle Years Programme, and IB Diploma Programme) they found that schools had different ways of thinking about IM depending on their context. For example, a DP school in the US state of Colorado defined IM in terms of connections, a PYP school in Egypt defined IM in terms of respect,

while another PYP school in the USA defined IM in terms of character building. A DP school in Indonesia defined IM in terms of local connection, and an MYP school in Jordan described IM in terms of balancing national and international perspectives. IM was described as a ‘way of thinking’, ‘a way of acting’, ‘a way of living’, and a ‘mind-set’. However, what each of these approaches had in common from these various schools was that IM was understood to be something that developed in relationship. This aspect of development in relationship is prescient to the view held by Polanyi on the role of a community in setting the boundaries of the tacit dimension and fostering its growth and development, a subject I will investigate more fully in the next chapter.

Furthermore, Hacking et al (2016) found that in their nine IB schools, teachers found it very difficult to gauge their effectiveness when it comes to delivering IM – similar to the observations and conclusions I have previously shared. In an effort to define, manage, and measure IM within their schools, one school reported breaking down IM as Knowing, Doing, and Being (18) while another of the schools chose a different triple package of Head, Heart, Hands (46). The school with the Heart, Head, Hands model – Trent, an IB Primary Years Programme school in the UK – sought to further monitor and gauge the model’s effectiveness by adopting a two-tiered approach to IM as ‘explicit’ and ‘implicit’ and developed their own inventory tool to track how students were transitioning from explicit to implicit. The difficulty acknowledged by Trent teachers is how one recognizes the state of being implicit. Others in the study expressed difficulties in terms of distinctiveness: for example, how does one track, gauge, provide evidence for, or even articulate what emanates from the Heart or what intrinsically lies within a State of Being? Of direct relevance to my study, a student from a DP school in China linked a state of being to taking something for granted, concluding that taking something for granted may not necessarily be as bad as is so often suggested:

But the thing about taking something for granted is that, you get used to it. But when you get used to this international atmosphere, you actually... you are internationally minded yourself... I think you learn through exposure more than practice (92).

One can see congruence to the tacit dimension of IM in this student's description of the state of "getting used to". Indeed, this comment provides an auspicious clue into how the tacit dimension functions – an acknowledgement of an imperceptibility that gives rise to a different state of being through exposure over time.

Of further note in the 2016 Hacking et al study is the caution that IM, left completely alone, may never gain enough traction, linkages, or momentum to be strong enough to create what Polanyi would see as an indwelling what lies at the heart of the tacit dimension (136). The researchers argue that schools need to keep matters such as IM in the forefront of their thinking in order for it to grow; certainly in order for it neither to stagnate nor wither. All nine schools in their study were intentionally thinking about and actively working out the conceptualization and development of IM, demonstrating that this aspect of IM was not something purely left to chance, and not an entity left to emerge spontaneously and automatically by virtue of the school's status as an IB World School, nor by virtue of having a diverse school population.

Hacking et al's recent study is certainly a refreshing investigation that delivers its promise to open up a way forward to a deeper understanding of the concept of IM as it functions in schools, concluding with a number of practical steps schools can take to improve their delivery and measurement of IM. They write, "The study has shown that IM is best practiced when the school as a whole acts as a 'role-model' in its conceptualization, planning, development and evaluation of IM" (147). Here again is a best practice statement offering measurables from input to output, and it is on this point of linked lineal associations – of "conceptualization, planning, development, evaluation" – where my research in this dissertation draws a demarcation from Hacking et al. My intention in this research as previously stated, and I take this opportunity to reiterate, is to resist the lure of being drawn into the discussion of best practice of IM in schools, and how best to oversee its planning, execution, development, and ultimately, its measurement. However well-executed a programme may be in terms of linking conceptualization to planning, planning to development, development to execution, and ultimately the circumscription of all of these steps with

evaluation, difficulties transpire in the programme or plan when highly conceptual matters such as IM are not afforded a strong theoretical grounding.

One can see this difficulty emerging, for example, in the Hacking et al study amongst the Trent teachers of the UK IB PYP school who shared with the researchers their challenge in analyzing the state of being implicit. Their challenges are consistent and not at all unique: how *does* one track, gauge, provide evidence for that which emanates from the Heart? How does one articulate that which lies intrinsically within a State of Being? As I have shown, the same quandary exists when it comes to IM: to a certain extent a student's knowledge of IM can be measured (Knowing), along with a student's involvement in IM (Doing), but how does one come up with a measure of IM that satisfies the criteria of Being? In the theoretical section of this research coming up in the next chapter, we see Polanyi suggesting that one needs worry less about measurement; the key is rather to pay closer attention to the underlying and illuminating network of combinations around Knowing, Doing, and Being that suggest an immeasurable yet potent tacit dimension.

Pre-dating Hacking et al's 2016 study is a comparative study by Sriprakash et al (2014) that bears mention for having conducted research on International Mindedness in IB Diploma Programme schools in China, Australia, and India. The researchers in this study likewise acknowledge that IM is a contested, variously constituted concept that has wide ranging manifestations in schools. They argue that if one were to identify the conception and assessment of IM with a single solution it would "underplay the ineradicable complexities observed in IB schools" (50). Of significance emerging from this study was the number of interviewees who contended that IM is not teachable and not assessable. The goal of these researchers, in coming at IM from a similar philosophical and methodological place to my study, conclude that it is not a matter of providing evidence to show with confidence that IM is happening in School X or School Y, but to develop a positive awareness of the range and diversity of interpretations of IM within schools. Where my study differs is in taking the awareness of the range and diversity of interpretations of IM within IB schools to a deeper foundational level. I

concur with the concluding remarks in Sriprakash et al (2014) that “pedagogies for IM need to promote epistemic reflexivity” (5).

2.4 Use of IM-related terms outside the IB

Before concluding this literature review section on the evolution of the specific term IM and the research activity the term has attracted, I turn briefly to a few studies that have looked at related IM terms such as ‘international attitude’ or ‘global citizenship’ to see if parallel research thrusts are at work within non-IB school settings. An early small-scale study was done in this vein by Mary Hayden in 1993 where she asked graduates of IB and non-IB international schools to reflect on how they may have developed an ‘international attitude’. In Hayden’s study, respondents indicate that in terms of factors influencing the development of an international attitude, the formal aspects of the curriculum (e.g. taught subjects) rank lower than informal aspects (e.g. interacting with other students). A specific anecdotal example to support this claim is given by a secondary school graduate in the study who shares with the researcher that, even though she had attended an international school, she received a “western education, because everything I was taught was delivered in a western point of view since all the teachers were from the west” (as cited in Hayden & Thompson 1995, 43). The same student believes she had, however, experienced an international education “out of class” through clubs and societies at school where she was “exposed to many different cultures and began to appreciate them”, especially since some of her closest friends were not from the same background as she. Overall, in terms of the general range of factors that promote an international attitude, Hayden’s respondents ranked them as follows, in descending order of importance:

- Exposure to students within school
- Exposure to students outside of school
- Attitudes of parents
- Informal aspects of school
- Teacher factors
- Formal curriculum

- Senior Management (as cited in Hayden & Thompson 1998, 565)

From this inaugural small-scale study on identifying a pattern in how international school graduates came to develop an ‘international attitude’, Hayden expanded her research in 1995 in collaboration with Jeff Thompson as they developed a survey sent to 300 international school teachers worldwide asking, “What does it mean for students to experience an international education?” Faculty respondents rated formal aspects of the curriculum high (in the top five); examples include “offering examinations which will be acceptable for university acceptance in a number of countries”, and “offering a curriculum designed to be international (e.g. IB, IGCSE)” (as cited in Hayden & Thompson 1998, 553). Two other responses in the top five, again not surprising given that all the survey participants were teachers, began with “Learning in class...” For example, the third most common response was “Learning in class how to consider issues from more than one perspective” while the fifth most common response was “Learning in class that all cultures are equally valid”.

These examples show the importance in the minds of teachers of their role in fostering in their students an international attitude or International Mindedness. When this study is considered alongside Usher & Sandvad’s 2013 Danish study referenced in the introduction to this dissertation, there is congruence in that teachers expect these attitudes to emerge through their own direct teaching and learning in class provided that proper resources are made available and proper direction is set by the administration. Taking this very early work in international teacher attitudes by Hayden & Thompson and this more recent work done with teachers by Usher & Sandvad, one can see consistency in the evidence that teachers feel they are the ones primarily responsible for the engendering of a positive international attitude; meanwhile, students in other studies reveal a much more complex landscape, revealing that an examination of the way in which IM or international attitudes emerge out of less formal and non-curricular engagements cannot be ignored. The student responses certainly give indications that there is something more at work with IM than teaching and learning of a prescribed curriculum, even a curriculum with an international framework.

Hayden, Rancic, & Thompson (2000) followed up Hayden's earlier work with an even larger study entitled "Being international: Student and teacher perceptions from international schools" in which they asked their study participants – 200 teachers and 1,200 18-year-old students from 43 IB and non-IB schools in 28 countries – to complete this statement: 'In order to be international, it is necessary for students to be...' Their findings reveal that 'open-minded' and 'flexible in thinking' score consistently high among both teachers and students. These attributes are classified by the authors as 'attitudes of mind' (120) bearing resemblance to 'habits of mind' first introduced by Butler in 1918 when he coined the phrase 'International Mind'. However, in a somewhat bewildering set of data points, a significant number of students and teachers answered the prompt in this way: "In order to be international, it is necessary for students to be internationally minded." In fact, this response was fifth highest amongst students and third highest amongst teachers (118). The authors recognized that the open-ended response was not particularly helpful in this regard and further determined through focus group interviews that 'internationally minded' meant being informed or having knowledge of other cultural contexts (109). Of significance to my own examination of these matters are two points: 1) the clear indication that when pressed to prioritize necessities in the development of IM, the understandings tend to default to the more measurable cognitive domain of "being informed about..." or "having knowledge of..." 2) the clear indication that there is something palpable yet vague and elusive around the state of being internationally minded (ibid).

A cynical voice in the discussion over the genesis and genuine nature of international attitudes, global citizenship, or IM, Bates for one (2012) suggests that global citizenship or IM is unattainable and schools should re-shift their focus to related goals such as community action that are more recognizable and less idealistic. Roberts (2009) brings up action as well and suggests that some schools seem to be headed in the right direction towards global citizenship, but in the end shy away from what he terms "the search for solutions" (24). Roberts states, "Remarkably, perhaps tragically, this is not a predominant focus in our schools" (ibid). Tate (2012) likewise takes a strong position on the inconsistency of international schools' approaches to

international education, suggesting that young people attending international schools are provided with the proper platform to right societal wrongs “but not enough opportunities to respond enthusiastically with commitment through reflection” (213). Mary Hayden (1996) states that some of the research into the purposes, functions, and goals of international education “may well be a dispiriting finding for those committed to the ideological notion of international education as a force” (37).

2.5 Conclusion

In summary, there is a wide range of views on the presence and purpose of IM and related concepts within schools, both IB and non-IB. There is evidence to show that teachers see it as ‘teachable’ given the right environment and support, while students see it as something that more profoundly emerges alongside or perhaps even in spite of the curriculum. Some scholars argue that IB schools and their concomitant emphasis on IM constitute a unique domain of international education, yet these schools do not urge their students into opportunities where they can truly make a transformative difference in the world.

These studies show that the proper articulation of IM, what it is and how it can be achieved and measured, and related questions, are the focus of earnest and fervent study. The literature review reveals how IM has come to be a term of prominence in the world of IB schools, while similarly exposing the tensions around its understanding, use, and attainment. Furthermore, the literature review reveals that there is no consensus around the term’s use and understanding within the IB world and while some researchers are suggesting that the pursuit towards its concretization is a noble and worthwhile pursuit, others are advocating abandoning this pursuit altogether as a zero sum gain.

In these important observations provided by a review of relevant literature lies the paradox at the heart of my study, and the likely reason, should one need to be given, why the IB has never published an official definition of IM. If, for instance, schools are to reach the point identified earlier by the IB

student in a DP school in China – the point where IM can be taken for granted in a positive and healthy way because it encircles and underpins all activity and thought within a school – then schools at the very least need some sort of a compass point to guide their path. The IB models shown in Figure 1 (page 3) are one way that the IB shows rather than overtly tells what the compass point needs to be, with the outermost ring of IM encircling all other aspects of the programme. And a twinning of IM with the Learner Profile (Figure 2 page 4) as some have suggested can happen, does give to schools an indication of what IM could be. Yet schools are left for the most part on their own when it comes to sorting out this complex conceptual landscape. What I provide in the next two chapters is a comprehensive theoretical framework with which to more confidently re-enter these complexities, setting out as I do a pathway to 1) view the strong tacit dimension of IM within IB schools, and 2) see distinguishable features of IM through the means of language games and family resemblances.

CHAPTER THREE: THE TACIT DIMENSION

3.1 Introduction

As I have stressed from the outset, a foundational aspect behind this dissertation is theoretical and I am positioning an argument that insight into, and engagement with, a concept such as International Mindedness benefits from a re-conceptualization through theoretical means. In more precise terms, in order to see more clearly into the realm that IM occupies within IB schools, I am using the theoretical lens of Michael Polanyi's tacit dimension. Seeing IM as a concept within the tacit dimension allows a new pathway of understanding through the vacuity and opacity surrounding the term IM in the IB world. Through the lens of the tacit dimension, one can see how definitions, identifications, and categorizations take on a secondary role to the vibrant, authentic, inferential associations within the tacit dimension that enliven human discourse and engagement.

As I have also previously emphasized, the aim of this dissertation is not purely theoretical as I will later draw on practice to give empirical weight to the living presence of IM within the tacit dimension of Hong Kong IB Diploma Programme schools. This will be done through the methodological pathways created through content analysis of school websites and semi-structured interviews and I explain these pathways comprehensively in Chapter Five: Methodology. In delaying the methodology discussion until later in this social science dissertation I acknowledge this dissertation's atypical structure. It is imperative, however, that in order for the practical research elements to fully serve the research aims, the theoretical foundations underscoring this dissertation be given full measure. I reference Janet Orchard's (2015) "A "Jill" of all trades and mistress of one" as a methodological model in social science research that develops a cohesive and comprehensive illustration of social reality by way of extended philosophical attention to theory. Orchard's work takes an "unashamedly theoretical turn, being concerned primarily with an analysis of pertinent ideas and concepts" (1122). While I intend to ultimately test theory on practice in this dissertation, it behooves me at this

stage of the investigation to unpack the complexities of IM within the IB world through a robust application of Michael Polanyi's tacit dimension.

3.2 The tacit dimension in the context of broader philosophy

The dictum most commonly associated with Michael Polanyi is "we can know more than we can tell" (1966, 4). His well-known statement stood in opposition to a tradition of thought in which scholars argued that knowledge could not be considered such if it could not be verbalized or articulated in some notational form. This tradition of thought dates back to Socrates who, according to Plato, opens a dialogue with his student Laches over the true nature of virtue in this way: "And of that which we know, I presume, we can also say what it is" (1955, 190).

Closer to this century we see scholars such as Bertrand Russell asserting rationalism as the pre-eminent force circumscribing knowledge at even its most abstract levels. Bertrand Russell asserted the fundamental principle of scientific reasoning in relationship to language in this way: "Whenever possible, logical constructions are to be substituted for inferred entities" (2004, 121). His logical atomism in which all language can be broken down systematically to its atomic and sub-atomic particles started Ludwig Wittgenstein down his path of discovery regarding the relationship of knowledge and language, only to have Wittgenstein break away from this rigid rationalist orthodoxy, a situation to which I will return in the next chapter.

The momentum in this *knowledge equates language* pendulum swung into motion by Socrates and continued through the centuries by numerous eminent scholars was, at the time of Polanyi's writing in the mid-twentieth century, exemplified by the logical positivists. The logical positivists, according to Scandinavian philosopher Kjell S. Johannessen, maintained that knowledge and language were "woven together in an indissoluble bond" with "an unconditional demand" that knowledge have a linguistic articulation (as cited in Yu 2006, 10).

Polanyi's message to logical positivists, and what becomes the theoretical grounding of this dissertation, is to re-consider the presence and critical importance of cases where it is not possible to articulate knowledge in full measure by proper linguistic means. This realm of knowledge that cannot be articulated in full measure by proper linguistic means is what Polanyi meant by the tacit dimension.

One can imagine that Michael Polanyi would have understood the efforts to gain a better understanding of a term such as IM because he epitomized a lifelong yearning to better understand the human experience, and to arrive at clearer terms with which to describe it. Polanyi wrote, "We seek to clarify, verify, or lend precision to something said or experienced" (1959, 26) and certainly Polanyi's academic achievements in both science and social science were a result of his personal and professional longing for clarity and precision. This longing however led him to view clarity and precision as potential hazards along the way of discovery particularly if clarity and precision gained through a dogmatic application of an empirical method become the sole gateway to elucidating truth or explaining reality.

In Polanyi's engagement with some of the most complex scientific, political, and moral issues of his day, he developed an understanding that the best we can do when formulating truth statements is to gather a vague or incomplete notion of reality, what he termed an "intimation of reality" (1958, 104). Polanyi was willing to accept therefore that some terms were simply unknowable, at the very least unknowable given the limitations of contemporary human rationalist thought. In this way, Polanyi countered the rationalists of his time arguing that the work being done by them was too narrow in scope and ultimately led to a distorted way of knowing. Polanyi's defiance against the conventions being established in scientific research can be clearly seen when he wrote:

Modern science disclaims any intention of understanding the hidden nature of things; its philosophy condemns any such endeavor as vague, misleading and altogether unscientific. But I refuse to heed this warning (1959, 20).

Specifically, Polanyi developed his thoughts on the relevance of the tacit dimension as a divergence from Karl Popper who in *The Logic of Scientific Discovery*, even while acknowledging that “every discovery contains an irrational element, or a creative intuition”, especially at the embryonic stage, asserted that one must always stay true to the logical examination of methods and results (2003, 8). Popper elaborated his thoughts on the creative origins of thought in this way:

I am inclined to think that scientific discovery is impossible without faith in ideas which are of a purely speculative kind, and sometimes quite hazy; a faith which is completely unwarranted from the point of view of science (ibid, 16).

In accordance with these views, Popper referenced Einstein’s description of Einstein’s own search for universal laws: “There is no logical path”, Einstein concluded, “leading to these... laws. They can only be reached by intuition, based upon something like an intellectual love of the objects of experience” (ibid, 8).

Beyond an acknowledgement that scientists rely at times on intuition to set a scientific path alight and passion to sustain its pursuit, Popper nonetheless felt that both empirical science and metaphysics (including mathematics, logic, and philosophy) were being underserved in a continuation of the hazy boundaries between the two. Popper thus called for a clear demarcation between science and metaphysics. He argued that missing from the world of thought was an agreement or convention “to formulate a suitable characterization of empirical science, or to define the concepts ‘empirical science’ and ‘metaphysics’” (ibid, 14).

Popper asserted that the instrument to be used to determine whether or not a given system, theory, or statement was unequivocally the concern of empirical science or the concern of metaphysics was the degree to which falsifications could be shown in any proposition (Jha 2002). Popper thus upended the traditional axis of rational proof by concluding that falsification and not verifiability was the critical test (ibid, 18).

Popper's focus on falsifiability as a measure of empirical worth maintained that if a system is not falsifiable, it should be considered part of the metaphysical realm, and therefore not an area for scientific investigation. Popper did not extend the reach of falsifiability into pure conceptual matters such as 'justice' – a concept that preoccupied Polanyi – but one might imagine that because the purely conceptual state of 'non justice' cannot be shown, it cannot be considered part of the scientific realm.

In reading Popper, Polanyi felt that Popper's unequivocal falsification method or "negative route of doubting" was destructive because "to use doubt as the universal solvent of error will leave truth behind" (1958, 256). Polanyi was principally troubled that applying falsification assiduously would devalue all of our background knowledge, "potentially paralyzing scientific enquiry" (Jha 2002, 35). Polanyi therefore took a differing view from Popper and suggested that in any investigation one should start from a position of reasonable doubt (a la Popper) but then be willing to incorporate belief where it lends itself along the way. While Popper held fast to a clear demarcation between empiricism and metaphysics, Polanyi sought to incorporate the aspects discarded by Popper, drawing the conclusion that human thought could be advanced by critically and creatively bridging the divide between the conceptual and the empirical, an example being that of this dissertation: the tacit dimension of International Mindedness within the lived experience of Hong Kong schools.

These views by Polanyi, especially coming from a celebrated scientist arching into the realm of ontology and epistemology, were bound to draw criticism, particularly from those who held to the logical independence of fact from values, of empiricism from metaphysics. Even a potential intellectual ally such as American phenomenologist William Earle came out against Polanyi after reading Polanyi's *Personal Knowledge* in 1954. Earle felt that Polanyi had not provided a functional theoretical tool despite his zeal to do so:

I do not see that Polanyi has provided us in the end with any means whatsoever for distinguishing truth from error, the personal from the subjective, science from superstition, although he is most anxious to do so (as cited in Jha 2002, 32).

In Polanyi's contestations with the empiricists of his day and their views that humanity would best be served when guided towards enlightenment by reason alone, Polanyi also drew inspiration from Merleau-Ponty who felt that an over-reliance on rigorous and quantitative methodology dangerously distorted reflection upon the authentic human experience. Merleau-Ponty wrote in the preface to his *Phenomenology of perception* (2002): "[Phenomenology] is a return to the things themselves... is from the start a foreswearing of science" (ix).

Merleau-Ponty's observations on the disparity between retinal images and perception led him to conclude that much of the tension of force between body and world is "*tacitly known* (emphasis mine)... validated in an obscure form by a wordless logic" (ibid, 56). In efforts to develop an understanding of the immediate human experience, Merleau-Ponty asserted the primacy of that which humans actually experience as opposed to scientific and philosophical reconstructions of that experience. For Merleau-Ponty, it was never a question of abandoning reason, a view shared by Polanyi, and certainly not one of reducing human knowledge to sensation but rather of "assisting the birth of this knowledge... to recover the consciousness of rationality [which] is lost when we take it for granted as self-evident" (as cited in Jha 2002, 72). For both Polanyi and Merleau-Ponty, reconnecting the knower with his or her environment, and valuing knowing as a powerful presence within a moment in time constituted a revitalized knowledge pathway. Merleau-Ponty writes in his *The visible and the invisible* (1968):

But from this it follows that words most charged with philosophy are not necessarily those that contain what they say, but rather those that most energetically open upon Being, because they more closely convey the life of the whole and make our habitual evidences vibrate until they disjoin. Hence it is a question whether... it would not be necessary for philosophy to use language in a way that takes from its power of immediate or direct signification in order to equal it with what it wishes all the same to say (102).

In this quote from Merleau-Ponty there are two strong connections to Polanyi's tacit dimension that resonate with the objectives of this

dissertation: 1) the energy that words give to the human experience becoming more important than their meaning; 2) the channelling of words through the holistic human experience to create a better approximation of what words “wish to say”.

In contrast to many of their contemporaries, Polanyi and Merleau-Ponty placed the human knower at the centre of an energizing epistemological shift. In Polanyi’s stand against the rationalists, he argued that truth is “far from being fully specifiable” and “relies on largely unspecifiable clues which can be sensed, mobilized and integrated only by a passionate response to their hidden meaning” (Greene 1969, 118). These clues in relation to IM that can be “sensed, mobilized and integrated” are those which I follow in the course of this dissertation.

To further illustrate the dangers of over-specification and clinical dismemberment, Polanyi used the example of a watch. To Polanyi, “Dismemberment of a comprehensive entity produces incomprehension of it and in this sense the entity is logically unspecifiable in terms of its particulars” (1959, 45). Polanyi argued that if you take a watch apart ever so carefully you will be able to determine the specifications of each part and its function vis a vis other parts, but “no part will ever give you insight into the principles by which the watch keeps time” (1959, 47). For Polanyi, all meaning comes from the comprehension of a set of particulars in terms of a coherent entity. What is more, this coherent entity cannot be determined exclusively through external means – “the human observer is impelled to comprehension through means that are unspecifiable, even to the extent that they may be unknown” (1959, 45). Polanyi argued that in all instances we learn to comprehend an entity without ever getting to know, or to know clearly, the particulars that make up its constitution.

As we have seen, Polanyi wished to reintroduce the possibility of making meaningful truth claims about nonphysical reality and he offered his theory of knowledge as an attempt to give legitimate voice to aspects of human existence that we most value, despite the fact that these aspects may or may not be empirically verifiable. Polanyi acknowledged that through Cartesian

doubt and Locke's empiricism a rich and satisfying doctrine of man and the universe was built (1946). But, as Polanyi further delineated, "Unformulated knowledge is a type of knowledge even if it lacks the essential quality of knowledge" (1959, 12). Polanyi argued, for example, that scientists would be more honest and have a firmer grounding in reality if they acknowledged how much they relied on hunches and intuition (Mitchell 2006). On a grander scale, Polanyi argued, "All knowing is personal knowing – participation through indwelling" (1975, 44). This link between participating, knowing, and indwelling is one in particular that I explore in the semi-structured interviews with leaders of Hong Kong IBDP schools who are uniquely positioned to reflect upon how the integrated aspects of IM form a tacit presence within their respective schools.

Although the design of my research is not to engage on a systematic level with Polanyi's thinking, it is important to note as I have done where Polanyi derives the sources of his thinking. Another source of inspiration for Polanyi, and a key aspect in his thinking when relating the tacit dimension to specific aspects of language, is the link between Gestalt psychology in general and facial recognition in particular.

In his writings, Polanyi frequently shared his fascination with how the human is able to pick out a family member or friend in a crowd. He knew of course that a person may say, "It was the hair" or "It was the nose", but in most cases the response is, "I can't tell you why exactly. I just know." It was these "I just know" moments in a person's life that Polanyi felt were being swept aside by his contemporaries who were taking a much harder stand on "I know only when I am able to prove." Polanyi wrote:

Gestalt psychology has demonstrated that we may know a physiognomy by integrating our awareness of its particulars without being able to identify these particulars (1966, 6).

According to Polanyi, directing a balance of attention towards the coherent whole allows for a more fluid and holistic view of the role of the particulars and vice versa. And to necessitate this balance, Polanyi introduced what he

called a *subsidiary awareness* of the particulars in contrast to a *focal awareness* that fixes attention on the particulars in themselves, often to the detriment of losing sight on the significance of the reality of the whole. Polanyi wrote:

Subsidiary awareness is a dwelling of our mind within the subject of which we are subsidiarily aware, and an articulate framework is therefore accepted ultimately as a happy home for our understanding; it is the soil on which our understanding can live and grow, while satisfying ever further its craving for clarity and coherence (1959, 32).

This seamless integration of subsidiary pieces into an interconnected whole is the tacit dimension that underscores Polanyi's view of the human experience of reality where we can know more than we can tell. For Polanyi, if one cannot find the words to express truth about reality, truth and reality is not negated, nor even marginalized as Popper would have us think. It simply suggests that one may find other means to truth and reality through an avenue such as that afforded by the tacit dimension, all the while satisfying our craving for clarity and coherence.

3.3 The tacit dimension and language

Polanyi, unusual for a natural scientist of his era, was greatly interested in how humans have come to understand “words of great human significance” such as justice, truth, or courage. He drew the following conclusion regarding these so called “great, significant words”:

[these words] accumulate an unfathomable fund of subsidiarily known connotations, which we can bring partly into focus by reflecting on the use of such words – in the same way as we may recognize the characteristic elements of a physiognomy, or the tricks conducive to a skill – by a process of analytic reflection” (1958, 115).

For a word such as ‘justice’ Polanyi urged us to “use it as correctly and thoughtfully as we can, while watching ourselves doing it, if we want to analyse the conditions under which the word properly applies” (1958, 116).

In direct application to my research, if I were to replace the word ‘justice’ with the phrase ‘International Mindedness’, Polanyi’s notion aligns with the inspirational genesis of my research, examining as I do how schools actively use the phrase IM, and the conditions under which the phrase applies, in order to lead to a better understanding of the breadth in terms of both limitations and possibilities of IM in IBDP schools in Hong Kong. Polanyi’s exhortation to use a word as correctly as we can while “watching ourselves” as we do so comes into play in this dissertation particularly at the empirical data collection and analysis stage of semi-structured interviews with Hong Kong IB Diploma Programme school leaders. This is not a case study so I will not be shadowing these leaders in their Hong Kong schools asking them to reflect *in situ* on IM engagements, or “watch themselves” so to speak in IM action, yet the opportunity to reflect in semi-structured interviews on various related aspects of IM will afford Hong Kong IBDP school leaders the experience of reflecting on an aspect of their daily professional lives that I will show exists within the tacit dimension.

Polanyi certainly felt that our understanding of language could benefit from an application of subsidiary awareness and the tacit dimension. As noted, he often returned to what he called the “great, significant words” of our language to show the disservice being done to them in the name of clinical precision. The challenge, according to Polanyi, was not to look at the word itself but through the word with subsidiary awareness and ultimately to produce a meaning that is larger than the sum of its particulars (Mitchell 2006, 114). Indeed Polanyi suggests to us that for a phrase like IM if we are to hold steadfast to our normal standards of denotation we run the risk of missing the connection with the interwoven subsidiary elements that may possess the keys to unlocking its identity, shape, and force. The task of knowing thus necessarily entails the integration of subsidiary elements within the tacit dimension through the active participation of the knower (ibid, 116).

Polanyi takes us a step further by asserting that a subsidiary awareness of particulars within the tacit dimension involves their assimilation to our experience (1959, 57). According to Polanyi, this “assimilation to our experience” leads to a state of indwelling, or dwelling within the

unspecifiable manifestations (ibid, 66). To illustrate his point about the tacit dimension and its relation to language and indwelling, Polanyi often used the example of learning to ride a bicycle in which balance, speed, positioning, connection to the apparatus are all subsidiary elements of a coherent, holistic learning experience. Polanyi referenced how difficult it is for those of us who know how to ride a bicycle to explain the process to those who do not. Through this rather common every-day example, Polanyi demonstrates how knowing more than we can tell takes on an aspect of indwelling, and even though we may “know” with confidence, attempts to “tell” with acuity often represent a skewed, inaccurate, or unhelpful picture of the composite and coherent truth.

When it comes to specific language propositions, the link between a word, the tacit dimension, and a state of indwelling works in this way: for example, if we return once again to one of Polanyi’s “great, significant words” – justice – we attempt to come to terms with justice through the subsidiary awareness of its constituent parts afforded in the tacit dimension, and through that process we enter into a state of indwelling justice. Polanyi argued that this state of indwelling is different from empathy in that it is “not just an acceptance of moral teachings but an interiorization of moral teachings” (1966, 17). In Polanyi’s view, humans come to establish a tacit framework for our moral acts and judgments, the particulars of which are difficult to identify, but we become aware of them in their bearing on the comprehensive entity which they constitute. In this complex and indeterminate process, one becomes aware first of the tacit dimension of a word or concept; then one sensitively interiorizes the integration of particulars associated with the word or concept. Once the interiorization is activated, a pathway arises that elicits a heightened sense of the interconnected forces within the tacit dimension. Over time, this heightened sense within the interiorization process culminates in Polanyi’s state of indwelling.

Moving closer to the present day, we see scholars such as Collins (2010) apply Polanyi’s concept of the tacit dimension and state of indwelling specifically to the educational realm. Collins’ work focuses on the generational transmission of knowledge and he sees in social settings such as

schools powerful and enduring aspects of tacit knowledge existing at all levels where the transmission of knowledge tends to be collective tacit knowledge. The individual is thus not the unit of analysis: the individual merely shares the collectivity's knowledge. Collins draws a finer point in distinguishing between tacit and explicit knowledge where he sees the individual somewhat unflatteringly as a parasite on the social group, sucking up tacit knowledge from the super-organism (131). Yet Collins admits that as far as understanding with precision and certainty how this process occurs, the deep fundamental mystery remains how to make explicable the way that individuals come to acquire collective tacit knowledge. We can describe the circumstances under which it is acquired, but we cannot describe or explain the mechanism nor build machines that can mimic it. Collins writes:

The enduring mystery is just how I connect into the collectivity; a century of studies of childhood have not solved the socialization problem. For example, in spite of this enormous effort we still do not know how much of language is learned and how much is, as Noam Chomsky argues, innate (138).

As I have mentioned previously, a stimulus for this dissertation was my interest in determining whether a concept such as IM in IB schools could be seen in a new light, a light different from the standard response of more taxonomic precision. Through the lens of the tacit dimension, one is offered the opportunity to know meaning through a subsidiary awareness of the cohesive connection of particulars within the tacit dimension. Furthermore, this subsidiary awareness may over time assimilate to one's experience and become an authentic indwelling irrespective of the urge to explain or delineate its exactness. As Collins remind us, aspects of this indwelling are fortified in human interaction and are passed, at times through inexplicable means, from one community member to another, from one generation to the next.

3.4 The tacit dimension and community ‘indwelling’

In advance of the Discussions section of this dissertation (Chapter Six) on the content analysis of Hong Kong IB school websites and semi-structured interviews with Hong Kong IB Diploma Programme school leaders, I take this opportunity to link Polanyi’s views on the critical importance of ‘community’ to his concept of ‘indwelling’. Polanyi’s views on the role of participation within a community along with the resultant state of ‘indwelling’ were generated from a concern that we as humans have been largely marginalized from the locus of our own control. As Polanyi saw the scope of “human concerns narrowing and lowering, the social commitments and priorities necessary for the sustenance of healthy communities were in his view largely jettisoned” (Mitchell 2006, 163). The loss of community was troubling for Polanyi because it was in the community that he saw the greatest opportunities for the dynamic coherence of the tacit dimension. An equal loss in Polanyi’s view was the stagnation of indwelling that such a situation creates.

As one might expect given his stand against over-prescription and over-specification, Polanyi did not define indwelling per se, but as noted earlier, Polanyi argued that indwelling was likely to occur when confidence and assurance to know more than be able to tell is borne out of a reified connection to personal knowledge within the tacit dimension. Polanyi also recognized that indwelling was more likely to occur in a community built upon a strong master-apprentice type of relationship. According to Polanyi, “As to man, we may say that his whole universe of feelings, just as his entire human intelligence, is evoked by the articulate heritage to which he is apprenticed” (1959, 34).

In these views, Polanyi valued the role played by human history and the transference of human knowledge and culture in sustaining and propelling human knowledge forward. Polanyi certainly had little patience for those who downplayed or erased human culture as a somewhat distracting or debilitating byproduct of our own existence: “The whole universe of human sensibility is evoked in the way illustrated for music and mathematics, by

dwelling within the framework of our cultural heritage” (1959, 39). And in order to share this indwelling, “The pupil must presume that a teaching which appears meaningless to start with has in fact a meaning which can be discovered by hitting on the same kind of indwelling as the teacher is practicing” (1966, 61).

In this way, Polanyi brings in an element of fiduciary trust to his notion of indwelling. If we know more than we can tell, it stands to reason that there is more to know than we can know. Every individual, according to Polanyi, can know directly very little of the truth and must trust others for the rest (1959, 68). Knowing requires one to enter into its practice through submission to the authority of a master or the community, and since traditions are embodied in and transmitted through practices, knowing is fundamentally social (Mitchell 2006, 68). Polanyi’s favourite example in this regard is the Japanese artisan. The Japanese apprentice spends years working with a master mimicking the master’s technique. But what one finds is that there is very little direct teaching of the technique and in the end, once mastery is attained, the once apprentice is hard pressed to put a finger on precisely the key moments in the attainment. These critical transmission moments are subsequently tacitly passed on to the next generation through the practices by which the tradition is constituted (ibid, 69). As I will show in Chapter Six in the semi-structured interviews I conducted with leaders of Hong Kong IB Diploma Programme schools, my probe into aspects of the tacit dimension indicated traces of indwelling in the approaches the leaders themselves have taken to IM and within the ethos of the schools they administer.

3.5 Conclusion

In the literature review in chapter two, I shared that within the IB world the lack of clarity over the term IM has led to insecurity, confusion, and waywardness. To address this underconfident and uncertain place of IM within the IB world I have turned to Michael Polanyi’s tacit dimension that first and foremost validates the state of imprecision and uncertainty as natural and true to the authentic human experience. What is more, Polanyi’s tacit

dimension gives an epistemological legitimacy to the aspects of our thought and belief that can be known but cannot be shown. Polanyi does not necessarily give clues as to how we decipher this tacit dimension – these will come in the next chapter when I examine Wittgenstein’s language games and family resemblances – but he does affirm the importance of being attuned to the underlying connective network of subsidiary particles that distinguish human thought. These inter-connected subsidiary particles also fortify concepts in their transmission from generation to generation within cultures and communities. As a culmination of the tacit dimension, when communities develop a fiduciary trust to the nourishment and flourishing of key concepts within the tacit dimension, a state of indwelling the tacit dimension occurs.

My purpose in incorporating into this dissertation Michael Polanyi’s thoughts on the nature of meaning and language is to provide an alternative view of IM that is less reliant upon specificity, formalization, and measurement and one that allows for the concept of IM to rest more naturally and dynamically in a broader discourse of human existence, experience, and thought. Through the introduction and incorporation of Polanyi’s key contribution of the tacit dimension I have now set the stage for further engagement with the powerful subsidiary connections and coherence embedded within components of the tacit dimension. This theoretical positioning, along with the theoretical tool of family resemblances provided by Wittgenstein in the next chapter, allows for a fortifying and dynamic lens with which to view a concept such as IM within the tacit dimension of Hong Kong IB Diploma Programme schools.

CHAPTER FOUR: LANGUAGE GAMES AND FAMILY RESEMBLANCES

4.1 Introduction

As I continue to build my argument on theoretical grounds and, as I move ultimately to an application of the theory in practice, I must next address the inherent paradox within this theory-practice matrix afforded by Polanyi's tacit dimension. The paradox emerges in this way: if I am to resist, as Polanyi exhorts, the urge to define, classify, taxonomize IM, what tools might then be available to trace, track, mark its presence? Is it enough merely to purport that IM is alive in IB schools, however one cannot truly penetrate its essence beyond an acknowledgement of its tacit presence? Admittedly, a significant difficulty in embedding a systematic social science methodology within the theoretical frame of reference supplied by Polanyi is the inherent contradiction between finding reasonable ways to codify or categorize alongside the notion that codifying or categorizing stifles ways of knowing and potentially veers one off course from a truer understanding of reality. In order to provide a pathway through this contradiction I turn now to Ludwig Wittgenstein's concepts of 'language games' and 'family resemblances' – two concepts that pave the way for a coherent exposition of the authentic presence of IM within the tacit dimension of Hong Kong IB DP schools without a reliance on a formalized definition.

4.2 Language games and family resemblances in the context of broader philosophy

The introduction of Wittgenstein is critical at this stage of my investigation because of Wittgenstein's dedication to understanding the roots of language. In Wittgenstein's philosophical wrangling with Bertrand Russell over matters logical and systematic, and later his contestations against empiricism and scepticism, Wittgenstein ultimately concluded that language was less a system and more an activity – a game in fact in which the fundamental focus should not be what words mean but the process of how we come to know and be able to explain what words mean (Sluga 2011).

Early on in Wittgenstein's scholarly journey, his writings were more closely aligned with empiricism as he sought elements in common to all entities which can be subsumed under a general term, operating with the understanding that there must be a single form common to all propositions (Bilgrami 2004). The early Wittgenstein found favour in the overarching idea that our mere existence "presupposes unearned certainties, propositions exempt from doubt" (Wright 2004, 38), and that the primary pursuit of all enquiry is "the divination of what is true and what is false" (ibid, 43).

Wittgenstein later questioned, however, how far the range of 'unearned certainties' might extend, seeing that even in the most strident exercise of our reason we fall short of the ideal through inconsistencies and faulty syllogisms. He thus began to focus on understanding the ways in which we regulate enquiry, rather than to presume – erroneously, according to Wittgenstein – that enquiry leads to empirical truth (McManus 2004). While empiricists and sceptics were dissecting counter arguments "to disclose a lack of cognitive pedigree", Wittgenstein became far less dialectical in tone, adopting the notion that at its most fundamental level, certainty, including certainty in language, is grounded in the conditions of certainty (Wright 2004, 43). Where Wittgenstein began to break away from his contemporaries, both admirers and adversaries, was in his view that certainty is, in the final analysis, not a matter of evidence nor even self-evidence (Williams 2004). For Wittgenstein, certainty around language, should one insist on referring to it in this way, centred rather on the rules of engagement in language. And rules cannot be right or wrong; they simply define practice.

Thus, Wittgenstein made a radical break from the rationalists' assertion that "language always functions in one way, always serves the same purpose" (ibid, 109), arguing for the holistic view of meaning, thought, and language. Ever aware of the diversity of our needs and interests, Wittgenstein came to understand that these needs and interests do not form a single overall system. In other words, we are better served in certain situations by a deeper appreciation of the underlying networks of overlapping and crisscrossing similarities within language.

Wittgenstein's *Blue Book* in fact begins with this question: "What is the meaning of a word?" (1960, 1). He goes on in the *Blue Book* to argue the necessity of replacing this question with an enquiry into how we explain the meaning of a word. He ultimately concedes that when faced with such a question, what shows itself is not truth in our practice; what shows itself is the way in which we use (and abuse) language.

According to Wittgenstein, when language is analyzed down to its atomic propositions, it consists of pictures of reality and although certain things cannot be said to be true, they can be shown to be true (1999, 53). Consistent with Polanyi's views on community fiduciary trust and apprenticeships, Wittgenstein also stated in *On Certainty* that we come to our world picture not by being convinced of its correctness but by being brought up into it, forming as it does "the inherited background against which I distinguish between true and false" (1969, 15).

In Wittgenstein's view, nothing comes more easily to humans than the belief that the world is sorted into sharply distinguished kinds, that individual entities have essences whose necessary and sufficient conditions we can list in neatly formulated definitions. In the *Blue Book*, Wittgenstein wrote that our fundamental concepts are classificatory, not comparative in character and we tend "to look for something in common to all entities which we commonly subsume under a general term" (1960, 17). Yet when it comes to establishing certainty with respect to these classificatory entities, Wittgenstein asserted that certainties constitute a "kind of mythology" that merely expose "the riverbed" of our thought (1969, 15). While some things may seem indubitable to us, we must not forget that "the mythology can change back into a state of flux, the river bed of thought may shift" (ibid). In Wittgenstein's view, the fact that we consider some of our beliefs to be certain indicates only that those beliefs play an indispensable and normative role in our language game; they are the river bed through which the thought of our language game flows (Sluga 2011).

Wittgenstein derived the notion of language games after watching humans at play. In his *Philosophical Investigations* he expounds with cynicism on this

scenario – cynicism directed at those who see language in largely mechanistic terms:

We can easily imagine people amusing themselves in a field by playing with a ball like this: starting various existing games, but playing several without finishing them, and in between throwing the ball aimlessly into the air, chasing one another with the ball, throwing it at one another for a joke, and so on. And now someone says: The whole time they are playing a ball-game and therefore are following definite rules at every throw (2009, 43).

The analogy drew Wittgenstein to conclude that the use of language rarely plays out according to definite rules; indeed, language games are quite unlike operations in formal mathematics. In the *Blue Book* Wittgenstein points out that different language games fulfill different needs and that “these needs can be of the greatest variety” (1960, 59). He expresses this pluralistic view in a similar way in *On Certainty*: “You must bear in mind that the language game is so to say something unpredictable. I mean: it is not based on grounds. It is not reasonable (or unreasonable). It is there – like our life” (73). The concept of ‘game’, Wittgenstein concluded, is a concept with ‘blurred edges’ (2009, 38).

Furthermore, according to Wittgenstein, these language games that form the blurred edges of our worldviews are linked intrinsically by an intricate web of what he called ‘family resemblances.’ Once again, Wittgenstein turned to children’s ball games as the inspirational source behind his explanation of family resemblances. Wittgenstein extended his language games analogy when he reflected that ball games can be described in endless ways yet one will be able to recognize within these endless descriptions of the games a network of similarities that overlap and crisscross (2009, 36). According to Wittgenstein scholar Ray Monk (2005), with Wittgenstein’s language games and family resemblances comes the authorization and legitimacy to develop “the kind of understanding that consists in seeing connections” (72). At times, these kinship resemblance connections may appear disjointed, but they can also be embedded in each other, overlap, build on each other, and be

similar or dissimilar in various aspects. “As in spinning a thread we twist fibre on fibre,” Wittgenstein wrote in his *Philosophical Investigations*, “And the strength of the thread resides not in the fact that some one fibre runs through its whole length, but in the overlapping of many fibres” (2009, 36).

Wittgenstein also challenged his readers with this question from *Philosophical Investigations*:

When a philosopher uses words like knowledge, being, object, I, proposition, name, we must always ask: is the word ever actually used in this way in the language game in which it is at home? (2009, 53).

He followed up this question with the comment: “In order to get clear about the meaning of the word ‘think’, we watch ourselves thinking; what we observe will be what the word means!” (ibid, 111). This important aspect of praxis aligns well with my research method in this dissertation of interviewing Hong Kong IBDP leaders to investigate the ways in which the language game of IM plays out within their schools with evidence linked to family resemblances.

4.3 Conclusion

For Wittgenstein, the multiplicity of our language games is grounded in the complexity of the world and in our inability to properly survey that complexity (Sluga 2011). A transposition of this statement can be made in this way: The multiplicity of the interpretation of IM is grounded in the complexity of the concept in the schools in which it is enlivened and in our inability to properly survey that complexity. Wittgenstein would have us turn from the question, “What does IM mean?” to “How did we come to learn the meaning of IM?” – and the task is made easier when we see the world in which this term is being used as constituted by language games that reveal family resemblances of meanings.

Wittgenstein famously remarked, “What we cannot speak about we must pass over in silence” (1999, 108). We have already been introduced to Polanyi’s

well-known dictum, “We can know more than we can say.” When it comes to IM, this does not mean an abandonment of our search to come up with a satisfactory precise meaning, but both Wittgenstein and Polanyi would caution that whatever term we agree upon will rely fundamentally on the recognition of resemblances and connections. As Wittgenstein stated, “We can avoid unfairness or vacuity in our assertions only by presenting the model as what it is, as an object of comparison – as a sort of yardstick; not as a preconception to which reality must correspond” (2009, 56).

I have introduced Wittgenstein’s language games and family resemblances into my study as a critical theoretical key to address the deadlock between “to code or not to code.” This particular impasse lingers as long as one takes Polanyi’s cautions about specificity and the inaccessibility of the tacit dimension at face value. Wittgenstein’s language games and family resemblances do indeed give the legitimacy and stimulus to apply a deeper layer to a scientific investigation of language. Thus, it is my intent throughout this dissertation, in the spirit of Wittgenstein, to *develop the kind of understanding that consists in seeing connections*. I do so by 1) marking family resemblances of IM starting with IB schools’ online vision and mission statements and 2) identifying deeper markings in the semi-structured interviews of Hong Kong IBDP school leaders. In Chapter Six I will show, for example, how the family resemblance of ‘community’ borne within the context of language games gives insight into the tacit dimension of IM within IB schools. My overall research methodology should also ring true to the spirit of Wittgenstein in that I am not interested in following a methodology to reveal a truer understanding of what IM means in IB schools but to develop a deeper understanding of how the term is being used and understood in IB schools.

CHAPTER FIVE: METHODOLOGY

5.1 Introduction

Having established the background literature review, and the theoretical platforms of the tacit dimension, language games, and family resemblances, I move to the practical scientific examination into how substantial, relevant aspects of family resemblances of IM are found within the tacit dimension of IBDP schools within Hong Kong. As a theoretical orientation provides a lens that grounds the study (Creswell 2009), the methodological pathway now gives further shape and strengthening to the bridge between the theoretical and the practical. The methodology I wish to follow in this bridging exercise is embedded in pragmatism.

5.2 Pragmatism

The pragmatic approach was in essence launched by Dewey who, while adopting a rationalist mindset, argued for latitude in methods of operation, provided that the methods connect well with the overall aims of the scientific research. Dewey wrote:

The result of one operation will be as good and true an object of knowledge as any other, provided it is good at all; provided, that is, it satisfies the conditions which induced the inquiry. One might even go so far as to say that there are as many kinds of valid knowledge as there are conclusions wherein distinctive operations have been employed to solve the problems set by antecedently experienced situations (1960, 197).

For Dewey, the value of any cognitive conclusion depended upon the method by which it was reached, “so that the perfecting of *method* (emphasis original), the perfecting of intelligence is the thing of supreme value” (ibid, 200). Dewey (1941) thereby took the common rationalist terms of validity and trustworthiness and re-apportioned them as ‘warranted assertibility’:

The position which I take, namely, that all knowledge, or warranted assertion, depends upon inquiry and that inquiry is, truistically, connected with what is questionable (and questioned) involves a skeptical element, or what Peirce calls “fallibilism.” But it also provides for *probability* and for determination of degrees of probability in rejecting all intrinsically dogmatic statements, where “dogmatic” applies to *any* statement asserted to possess inherent self-evident truth (172).

Along with re-categorizing knowledge as warranted assertion, Dewey in referencing Peirce’s “fallibilism” opens the scope of any enquiry. As Bilgrami (2004) reminds us, a concession of fallibilism leads to the conclusion that I can know some things without needing necessarily to prove them. In this dissertation, as I have shown in the previous two theoretical chapters, I am moving away from a search for inherent self-evident truth in a well-known concept such as IM and towards the conclusion that we can know IM without necessarily needing to prove IM. In this final empirical section, I establish a warranted assertion that a good deal of what constitutes IM in practice within IB schools can be found in the tacit dimension, at the very least within Hong Kong Diploma Programme schools.

One can see that pragmatism with its focus on intentional and expedient methodology over rigid methodology leaves itself vulnerable to the disparagement that it is too undisciplined and too singular a tool to serve as a foundational platform for worthwhile social science research. Kloppenberg writes: “Critics [such as Russell, Santayana, Lovejoy] charged pragmatists with elevating expedient, novel, narrowly individualistic, instrumental... considerations above truth and goodness” (1996, 102). While not formally identified as pragmatists, Glaser and Strauss could be viewed as representing what it means to take a pragmatist agenda to its extremity with their “all is data” approach to social science research (Glaser & Strauss 2008). I examine this “all is data” matter later in the next chapter when I encounter a situation in applying Wittgenstein’s family resemblances whereby “all may potentially be considered family resemblance.” At that point in the findings and discussions section I articulate how Wittgenstein’s theoretical tool of family resemblances retains its usefulness in aiding in the delineation of “close”

family resemblances and “distant” family resemblances within the tacit dimension.

Despite the charges levelled against pragmatism as a loose and undisciplined methodological tool, I choose pragmatism as this dissertation’s methodology because of pragmatism’s overall commitment to problem solving, its emphasis on the social experience, and its insistence that “ideas should be tested in practice” (Kloppenber 1996). According to a pragmatist, the best scientific method is one that drives to the heart of a problem irrespective of the dualisms created around quantitative and qualitative methodology. Ultimately, this is the aim of my dissertation – driving to the heart of the problem of a greater understanding of IM through a sustained theoretical treatment supported by a balanced and well-executed practical application. In sum, the pragmatic methodology – one with a pluralistic emphasis on real-world experience that prioritizes establishing relevance over methodological precision (Alvesson 2011; Hammersley 2013) – is one that lends itself well to this investigation.

There is a rich vein to be explored around the topic of IM in IB schools and the best tools to explore this vein will be those that distill the essence through a variety of practical and creative ways. A pragmatic move I have already made in this dissertation is to extend broadly into the theoretical areas afforded by Polanyi and Wittgenstein in order to lay a strong foundational base into the practical examination of the presence of IM within IB schools. In the Discussions chapter (Chapter 6), I extend this theoretical reach directly into these practical areas within Hong Kong IB DP schools. The outcome I achieve is one achieved through the hallmarks of pragmatist enquiry: using methods open to all, staying true to the question of the enquiry, grounded in day-to-day practice, and seeking to represent the world as it is (Hammond & Wellington 2013; Creswell & Clark 2018).

In accepting the pragmatic challenge of this dissertation, I willingly take on the role of conductor in terms of moving the project forward and calibrating and re-calibrating along the way the best means to engage with the data as it emerges. The methodological spirit of my enquiry is thus to follow a path

wherein the research itself is prioritized towards process over outcome. As I have stated, the purpose of my research is to log and make statements about the dynamic presence of the entity of International Mindedness within the tacit dimension of IB schools and not to create specific actionable objectives based on what emerges from the data. In the case of IM my aim is not to identify true causes or true factors of IM in the IBDP programme using Hong Kong secondary schools as examples; rather, my objective is to show how schools in general and school leaders in particular in Hong Kong secondary schools have settled into, wittingly or unwittingly, an understanding of where the tacit dimension of IM rests within their programmes.

Furthermore, I undertake research wherein I as researcher am grounded in a specific natural context. My daily professional reality as principal of an IB school is quite similar to that of my colleagues who administer the schools in my study and whose voices emerge in the next chapter. Therefore, my connection to the study is authentic as a fellow principal seeking ways to obtain a better understanding of how IM operates within schools in Hong Kong. In fact, my research stems from a keenly felt sensitivity that I may in fact be hyper-naturalized when it comes to a concept such as IM because it is part and parcel of the fabric of the school I administer, yet I have already made the confession that I find the concept enigmatically loose and ill-defined, one that is difficult to put my finger on and one whose presence is difficult to explain.

5.3 Mixed methods

Methodology encompasses method whereby method becomes the means by which the pragmatic path I have chosen gathers empirical life. The strategic method I employ in this dissertation is mixed methods or multi-strategy. First and foremost, a mixed methods or multi-strategy approach leads to complementarity (Hammersley 1996). In the case of this dissertation, the complementary mixed research methods are 1) extending the theoretical reach of language games and family resemblances into a content analysis of the vision and mission statements found on IB school websites; and 2)

extending the theoretical reach of language games and family resemblances into semi-structured interviews with IB school leaders. The advantage of using this strategy is to ensure that the researcher has sufficient information to analyze the issue from different sources, and to increase the level of transferability of findings when qualitative data or quantitative data alone is insufficient or inadequate (Punch 2005; Bush 2012). The complementarity between these two methods indeed serves to dovetail aspects of the investigation on the practical level but also, critically, to test validity on the theoretical level. By integrating methods that look at the same question through different lenses, a more coherent and comprehensive theoretical and practical rendering of IM within the tacit dimension of Hong Kong IB Diploma Programme schools can be produced.

In combining website content analysis of school websites with semi-structured interviews with school leaders, one might legitimately consider these methods mixed because of the allowance through pragmatism for the emergence and fluidity of inter-related aspects or features without the constraints of a rigidly fixed orientation. Ever since Tashakkori & Teddlie's (2003) groundbreaking work in providing the first comprehensive overview of a mixed methods strategy of inquiry, one can see the strength of mixed methods enquiry emerging within the social sciences. In today's social science research arena, respected journals such as *Journal of Mixed Methods Research* and *Quality and Quantity* provide an active forum for mixed methods enquiry. Tashakkori & Teddlie contend that a major reason mixed methods have become so popular amongst social scientists, particularly in fields such as education and health sciences, is the stress on the utility of multiple data sources to understand the practical nature of social reality experienced in these realms. Greene (2005) summarizes the strength of a mixed method strategy when examining educational phenomena in this way:

[Educational phenomena] is woven from strands of particularity and generality, contextual complexity and patterned regularity, inside and outside perspectives, the whole and its constituent parts, change and stability, equity and excellence... (208).

Woven as Greene indicates from contextual complexity, and from a comprehensive relationship of the whole and its constituent parts, a study of the tacit dimension of IM in Hong Kong IBDP schools lends itself very fittingly to a mixed methods approach.

An acknowledged drawback in adopting a mixed methods strategy is that the researcher is often called upon to demonstrate expertise in more than one method. Although this holds true in most cases, the quantitative realm of content analysis in my study is simple and straightforward and does not draw on a level of numerical or statistical expertise beyond what a reasonably skilled and trained researcher has in his or her heuristic toolkit.

In adopting a mixed methods strategy, I also run the risk of oversimplification or of not applying fixed criteria to what may be deemed a convenient mix and match method. There is certainly inherent risk when intensifying the level of breadth when more depth may indeed be what is called for. I return to Greene's previous quote that educational phenomena are multi-dimensional and often the best way to address this complexity is to take a more open approach that sinks several test holes into the data in several ways, at several depths, and at unique angles.

Educational reality is indeed complex, as is all social reality, and it is important to recognize as I have done that different social questions require different pragmatic responses. In some cases, an intensely focused deep drill in one spot through layer after layer may be the best strategy. In other cases, a reasonably concerted and focused sounding at several depths and in different spots will elicit significant insight into, in this case, the matter of the tacit dimension within IB schools in Hong Kong. With specific reference to IM, my study yields significant findings on how Hong Kong schools view their connection to this phenomenon. These findings serve as a starting point to other studies in other regions that are more focused on the drilling down into the reasons why IM manifests itself in so many different ways in so many different schools – local culture being not the least of these enticing possible factors.

In the course of the research, practical pedagogical nuggets have been unearthed to better guide schools in their administration and implementation of IM such as “How can I do IM better in my school?” but as stated in my aims in the introduction, my goal is to bring IM back to a foundational level of awareness before practice. In fact, as my review of the literature showed, one of the reasons that there is uncertainty around the term IM is that some schools have prioritized implementation of IM without first establishing a strong theoretical base with which to navigate its complexities.

5.4 Strategic method one: content analysis

In the following section, I give background to content analysis as a research method and explain why I chose a deeper foundational approach in this study through Wittgenstein’s language games and family resemblances instead of a more traditional mainstream content analysis approach. Furthermore, I outline the legitimacy of using school websites in content analysis and their subsequent value in providing evidence of IM family resemblances in the tacit dimension. In this section, I also give specific detail to the exact steps I followed in the content analysis of Hong Kong IB school websites.

5.4.1 Background to content analysis as a research method

Following is an overview of several forms of mainstream content analysis methods where I set out their strengths and show why these mainstream content analysis methods, while helpful as a starting point, neither lend themselves to my study in theory nor practice. Although many of these mainstream content analyses find commonality with my methodology, they lack an epistemological base and gateway to the core of IM provided most profitably by the theoretical tool of Wittgenstein’s family resemblances and framed by Polanyi’s tacit dimension.

Mainstream content analysis is considered by some a quantitative research strategy and by others qualitative. On the one hand, Berelson (1952) states that content analysis is an established research technique that emphasizes the

objective, systematic and quantitative description of the manifest content of communication. Patton (2002) argues conversely for the fundamentally qualitative nature of content analysis. As content analysis is pulled between these two epistemological poles, it holds true that the more numerical and statistical in nature the content analysis, and the more focused on giving evidence to substantiate or un-substantiate a pre-determined hypothesis or theory, the greater the likelihood of the content analysis being quantitative. Because my study pursues a more iterative path with the analyst, as Neuendorf (2002) suggests, in a heightened state of discovery and revision, the content analysis portion of this dissertation will take a more qualitative approach.

The challenge seen by content analysis, be it quantitative or qualitative, is to identify core consistencies, patterns, or themes within a text. Neuendorf (2002) describes these core elements as “message characteristics”, particularly as these characteristics relate to the contexts of the use of the messages. In the next several paragraphs, I provide an overview of key strategies used by content analysts as they attempt, each in their own way, to find a better way to code the consistencies they have identified. In particular, I review content analysts who have proposed approaches to classifying or coding data in the tricky, precipitous conceptual realm.

Holsti (1969) for one makes room in his content analysis for ‘inferences’ in the process of objectively and systematically identifying specified characteristics of messages. Layder (2013) calls these inferences ‘orienting concepts’ and cautions against choosing orienting concepts not to determine or preconceive the orientations around the concept but to choose based on their power to guide the analysis. Orienting concepts are essentially preliminary concepts, tentatively advanced as initial means of filtering and analyzing data. They point more immediately and incisively to aspects of the data that either confirm or disconfirm their fit and relevance. Orienting concepts are useful in determining fit and relevance and also in identifying the empirical and conceptual space for new or emergent concepts. Orienting concepts have close affinity to Wittgenstein’s contributions on the nature of language but lack, as I will show, the epistemological and pragmatic

extensions that make his family resemblances so valuable, particularly to this study.

Patton's (2002) contribution to content analysis is the suggestion that researchers need to be constantly alert to 'sensitizing topics' that emerge even intertextually but have the potential to reveal the strongest connections within the text. Patton's sensitizing topics indeed bear resemblance to Polanyi's 'subsidiary' features that I have previously discussed.

Another coding strategy would be to adopt Neuendorf's (2002) manifest and latent dichotomy which is a somewhat counterintuitive way of viewing text in that the most obvious or most frequent or most well-placed pieces of text (manifest text) may not be the most significant ones when it comes to carrying the message. Neuendorf suggests that very often the most important text (latent text) goes unseen and unregistered although it tends to carry disproportionate weight when it comes to unlocking the intent or impact of a message. Neuendorf's views are consistent with Polanyi's observations about the nuanced aspects of language as words within the tacit dimension often carry more significance when the coherence of the message as a whole is taken into consideration.

Robson (2011) combines Holsti's focus on inference and Neuendorf's concept of latent messages by proposing that latent messages can be of two varieties: high inference and low inference. Robson argues that low inference latent messages are attractive to researchers in general because of their high reliability; however, to content analysts specifically, low inference latent messages are of less interest because they often fail to capture the critical and less easily detectable nuances that exist in text. These critical and less easily detectable segments Robson refers to as high inference latent text.

In reviewing the contributions of these content analysts, one can certainly see evidence of what Dewey called "distinctive operations... employed to solve the problems" (1960, 197). The counter-intuitive problem in this research stems from the place that what is being said about IM in Hong Kong IBDP schools is critically less important than what is being known or that matter

being shown. In this dissertation I certainly track the inferential and latent qualities of language keenly sought by content analysts, however I must rely on the theoretical tool of Wittgenstein's family resemblances to explore more deeply where IM finds a home within the tacit dimension of Hong Kong IBDP schools.

When stripping bare a message to raw content, one of the enticing potential paths of discourse to explore is the power message underlying the statements. This would be the work of discourse analysis that looks at how power is exercised through language. I do not view my study, however, as an exercise in determining the underlying power message inherent in the relative visibility of the concept of IM on a school's website. I do, however, view content analysis as a useful starting point in how schools determine the relative weight of IM vis-à-vis other conflicting priorities within a school's administrative and programmatic reach.

In terms of the power dynamic at play in language study identified by scholars such as Fairclough (2003), it is important to acknowledge that many of the online vision statements in my study were created for schools by a Board of Governors or Board of Regents that was predominantly male and western educated. Furthermore, these statements were likely created by members of the privileged class that represent disproportionately the Asian financial sector here in Hong Kong. My purpose, however, stated from the outset is not to complicate the study by determining the power base behind the narrative in schools but to determine what the expressed narrative has to say about an IB school's relationship to the core concept of International Mindedness that all such schools ostensibly hold in common.

Although the power narrative at work beneath school websites is not an area of focus in my study it is important to say a word about the extent to which schools in Hong Kong use their promotional messages to differentiate themselves in a highly competitive environment. Indeed, Hong Kong is a very competitive school market and no more so than at the IBDP level of curricular offerings. In a city the size of Hong Kong, it may be surprising to the uninitiated that there are 29 schools offering the same programme and all

are essentially competing to attract the same students. Most students by the time of the final two years of the culminating Diploma Programme do not often transfer from one IBDP school to another, but schools in Hong Kong do out of necessity actively differentiate themselves from their competitors to self-determine and publicize a competitive advantage, particularly when attracting younger students by showing them and their parents what the outcome stages promise to be.

Through content analysis, I show that one of the aspects not being used by schools as leverage for competitive advantage is the notion of IM. In other words, no school broadcasts that they do IM better than other schools in Hong Kong. This relates back to one of the initial sparks in my research – that there appears to be an unwritten and un-verbalized understanding amongst schools and their leaders that IM, whatever it means or for whatever it stands, is an entity that unites us rather than divides us.

Indeed there is a quality to IM that keeps IM in the realm of a critical interstitial building block, not something to be tampered with, yet neither something to be trifled with nor tarnished by bringing it in as a competitive edge over other schools. From the detailed content analysis of school websites to come in Chapter Six, this consistent, foundational, non-promotional, tacit presence of IM is detectable. It is for this reason that taking a surface measurement of the tacit presence of IM in a school website using the research tool of content analysis – modifications and re-purposing provided by Wittgenstein – is a useful point of embarkation for deeper analysis on how school leaders themselves mark the existence and relative value of IM in their schools.

5.4.2 The value of applying content analysis to school websites

Having expressed that my intent is not to drill into the underlying power-based narratives of the website content under examination, I must however establish the integrity of the content found in online school websites. Indeed there exists scepticism over the integrity in general of schools' online essence statements. My study uses online mission statements as an early barometer

and test of the tacit dimension, ultimately building to a further examination of how school leaders view the tacit dimension of International Mindedness in their schools. However, this barometer is useful only insofar as we accept the presupposition that schools profess and promulgate their mission statements in good faith.

Martin (1985) for one offers sceptical views over the value inherent in the mission statements of educational institutions because he finds evidence of linked practice falling short of mission, thereby invalidating mission statements altogether. Sibley (1986) maintains that mission statements should reflect communities bound together by ideas when in fact these statements are most often hollow and artificial representations of communities bound together more strongly by economic interests. Taylor & Morpew (2010), studying foundational statements in higher education, find that colleges use mission statements as recruitment materials rather than statements about values or aspirations. In their study, they charge that schools subscribe to a 'logic of confidence' in that they boldly declare a mission because others are doing so despite evidence to suggest that not many in the institution, including those responsible for creating or circulating the mission, understand what it means.

Lang & Lopers-Sweetman (1991), however, argue that schools' identity statements are powerfully authentic statements that shape resultant practice. Likewise making a case for legitimacy are Hesketh & Selwyn (1999) who find that a mission statement serves a purpose even though its goals and processes may be unclear. Hesketh & Selwyn concentrate their study on well-established schools that are purposefully re-constructing their online image as a way of showing how they are keeping pace with their rival schools delivering the same normative message. In their research, they find that concerns about self-presentation, surface appearance, and image are increasingly becoming preoccupations for school managers and that the overall purpose of school websites is increasingly to attract rather than to inform. They also register what they describe as a trend towards middle class symbolism where an institution's statements about caregiving and

friendliness take equal footing to the more traditionally normative language of student achievement.

Morlew & Matthew (2006) supply additional evidence to show how schools are increasingly using symbolic statements (including testimonies of students finding inspiration or balance) in their institutional statements as opposed to statistical achievement statements to bolster their reputation (e.g. test scores, matriculation rates, college acceptance lists, etc.). In spite of concerns about the overall purposes of school mission statements, Morlew & Matthew conclude that mission statements do express a baseline utility in saying to any and all who access their statements that the education a student receives at their institution is unique, formative, and useful. Bryson (1988) in a similar vein argues that strategic planning is about purpose, meaning, values, and virtue, and nowhere is this more important than in the clarification of a mission.

Although researchers offer mixed opinions on the value and integrity of mission statements by educational institutions, there is a sense that mission statements come from a place of legitimacy and authenticity and therefore merit attention. It is in this vein that I conduct my investigation into the 29 Hong Kong IBDP school online essence statements as genuine statements of identity and mission.

5.4.3 Steps in the Method

In order to preserve a thorough analytical track to the information collected from the content analysis of the 29 Hong Kong IB DP school websites, I transcribed and collected identity and aspirational messages from each of the schools, labelling them by numbers from 1 to 29. Appendix One gives the full text of all Hong Kong IBDP school mission/vision/guiding statements that can be found online.

Before compiling Appendix One, I took these steps:

- 1) I scanned through each of the school's website main pages to gather a sense of where material was stored and to determine the ease of finding

this baseline material. This was a critical undertaking because I had never looked for this type of information about these schools before and I did not know what I would find nor where it might be found. I had looked at a few Hong Kong IBDP school websites for personnel directory information and in a few cases, specific curricular information, but I had never gone searching for mission nor mission-like statements before. I was surprised and encouraged at how prominent and full these statements were in 29 of the 29 schools. Only one of the 29 IBDP schools did not specifically label a vision or mission statement yet included this statement on its landing page: “[School 12] celebrates high academic results, has a strong community ethos and provides a supportive environment where students of all nationalities can thrive.” A motto or a few short phrases turned into aphoristic sentences describing a distinguishing feature or two of the school was more the typical norm of what I initially expected from Hong Kong IBDP school’s online statements.

- 2) After scanning and confirming that ample comparative material could be accessed easily, I read through each of the school’s statements and compiled a list in this way: a) direct referencing of IM b) noteworthy recurring terms that individual schools were saying about themselves that may allow for an application of Wittgenstein’s language games and family resemblances. I also took into account Crano, Brewer & Lac’s (2015) caution that when beginning a sorting exercise such as this, it is important to hold off on a detailed analysis of material as long as possible to resist bias and allow for greater holistic sensitivity. Even while reserving a detailed analysis of the material at hand, I became increasingly aware, as I will show in the next chapter, that a term such as ‘community’ needed to be tagged as suggesting traits of a Wittgensteinian family resemblance to IM within the tacit dimension of IBDP schools.

I determined that there was no need for random or even selective sampling of these 29 online school statements because 1) the number of Hong Kong IBDP schools is not unmanageably large, and 2) the online content could be excised

in manageable chunks of information. More importantly, as a key focus of my study is to test a broad theoretical application, it remained critical to extend the theoretical application to the entire set of data rather than to a selected sample.

5.5 Strategic method two: semi-structured interviews

After satisfying one of the aims of this dissertation in marking family resemblances of the tacit dimension of IM through a content analysis of Hong Kong IBDP schools' online vision and mission statements, I sought further evidence of the tacit dimension of IM within semi-structured interviews with five of the school leaders of Hong Kong IBDP schools. I chose semi-structured interviews for this portion of the investigation because semi-structured interviews are considered an appropriate method when there is realistically only one opportunity for an interview with interviewees who are managers, bureaucrats, or elite members of the community – people in other words who are used to efficient use of their time (Bernard 2013). The semi-structured approach also gave me as interviewer the control I wanted from the interview while also allowing both me and my respondent to follow new pathways of enquiry as they emerged (ibid). More importantly, semi-structured interviews gave me the opportunity to extend my pragmatic methodology into the true lived experiences of Hong Kong school leaders who daily face the enigma of IM in their schools. The semi-structured interviews provided extended evidence, greater triangulation, and strong concretization to the tacit dimension of IM within Hong Kong IBDP schools, even to the point of the indwelling of IM as voiced by several of these school leaders (see 6.3.5).

In a parallel structure to how I analyzed the background, value, and specific steps of content analysis taken in my methodology, I provide as follows the same discussion on the context of semi-structured interviews.

5.5.1 Background to the semi-structured interview as a research method

An issue that tends to emerge with the construction of any social science interview or survey question is the issue of bias (Patton 2002; Crano, Brewer & Lac 2015; Harkness, Van de Vijver & Mohler 2003): my bias as designer of the semi-structured interview questions, for example, may not align well and may in fact clash with the bias of the respondent. My bias, after all, will be formed by my own background and experience, multiple and deep layers of which I bring to my study already at the data analysis stage of content analysis. The bias of the respondent will certainly come from her or his background and experience in relation to his or her own views of their own unique situation.

A difficulty in conducting research such as this is therefore the objective distance that is typically required of the researcher in satisfying research standards. The detachment of practitioner researcher is neither easy to establish nor maintain. My intent, however, in this study is not to struggle against detachment in constant vigilance against subjectivity but rather to accept it, treating it as an opportunity as Drake (2011) suggests to explore the spaces we jointly construct as professionals and the very real spaces that come alive and become visible for all of us who share similar roles. In addition, I consciously incorporate the comment of Sheila Trahar as a foundational piece to these semi-structured interviews:

Being a part of this landscape of different cultural backgrounds, educational experiences, views of knowledge and academic traditions, I am coming to believe that it is only through dialogue about difference and similarity that we can learn from and about each other (2006, 217).

Creating a situation where dialogue engenders the sharing of authentic experiences, and reflecting upon authentic problems indeed provides a powerful impetus for the methodology that informs this dissertation. The legitimacy of this view is further echoed by Crotty (1998, 58) in his demarcation between constructionism and constructivism where he views constructionism as the “collective generation of meaning”. In this dissertation, particularly in the semi-structured interview stage, I placed myself consciously and sensitively at the nexus of the data verbalized by my

colleagues, running it continuously through the mill of this dissertation's research aims and my own thoughts and experiences.

An aspect related to bias is emotional attachment to the material of study and I view the differentiated levels of attachment by my interviewees as a given in this study. It stands to reason that fellow principals are not as invested in the concept of the tacit dimension of IM as I am as the author of this study. But varying levels of interest or investment only serve to validate my proposition that IM exists in the tacit dimension in Hong Kong IBDP schools, a sublime current that resists attempts at fixed attachment. I knew going into the interviews that even if a principal, for whatever reason, took the dismissive view that IM was an insignificant or overvalued concept in his or her school, I saw these interviews as an opportunity to reflect on whether the inability to measure or gauge IM's presence indicated an absence or scarcity of IM, or whether it indicated a presence of IM that language games, facilitated by an application of Wittgenstein's family resemblances, served best to understand.

Before conducting the interviews, another aspect that I knew may emerge was that leaders might expound voluminously on the various ways in which IM manifests itself in their schools, with the reality being quite different. In other words, the principal may simply state their school's official line when it comes to all things IM. As Alvesson (2011) states, one of the most difficult matters for an interviewer in one-to-one interviews is moving the interviewee beyond the façade and party line responses. Another issue is that the interviewee may resort to giving an answer or offering a comment that they think the interviewer expects to hear in order to make a good impression. Alvesson (2011) reminds us that interviewees are, as are all humans, politically aware and politically motivated actors.

Alvesson also suggests that one of the hindrances to an effective and productive interview is that the respondents may not always be clear on the purpose of the study and how their responses will be used. As a consequence, the level of trust in the study by the respondents may be low. In relation to the matter of clarity, I established clarity of purpose before the interview

started through the letter of introduction (Appendix Seven). Once established, I exhibited if not mutual trust but mutual empathy through our shared situations as principals of busy DP schools, each with a mission to connect intrinsically to the core of the IB message of IM. The systematic analysis of online texts and the impressions and insights gained through the data gathered up to the point of the interview allowed me to gently probe what my fellow principals saw as surface or sub-surface associations. As Best (2012) suggests, this probing can be done to great advantage in a casual face-to-face interview by the interviewer repeating, rephrasing or simply asking the respondent to say more about some aspect of their response.

In forging a more mutually beneficial platform between interviewer and interviewee, Kvale & Brinkmann (2008) make a differentiation that I found helpful when I approached the interview. Kvale & Brinkmann declare that there are two ways to doing interviews: the *miner* approach and the *traveller* approach. In the miner approach the aim for the interviewer is to dig deeply for a buried resource; in the traveller approach the interviewer takes the interviewee along with her or him on their journey. What the traveller interviewer does, for example, is say implicitly and explicitly to the interviewee: “Tell me stories about your experiences in your school, and I will help both of us make connections from these stories to the research question.” In this way, as a fellow principal of a Hong Kong IBDP school with a sincere interest in showing the tacit dimension of IM in our schools and the commonality it brings, my aim was to convince principals to speak more freely and frankly about IM either as an explicit or tacit entity within their schools.

In terms of the concern over the authenticity of an interviewee response, I recognized the potential for an interviewee to slip naturally and perhaps even subconsciously into a ‘party line’ mode of response. The website material analyzed diligently through content analysis prior to the interviews was helpful in this regard. I could not of course determine in a short interview the level of frankness I was eliciting, but I could through careful analysis of the interview transcript determine points of intersection with the school’s online statements. When there was significant cross over, this was obviously not

enough to dismiss the comment as inauthentic. It would have been presumptuous to do so because the points of correlation may equally have marked a relevant congruence between the voice of the interviewee and the official statements of the institutions they represent.

Alvesson (2011) makes a point that connects well with the ‘miner’ and ‘traveller’ analogy of Kvale & Brinkman in that he reminds the researcher and interviewer that the job is not always to mine by means of destructive detonations. He calls this approach D-reflexivity with ‘D’ short for deconstruction, defensiveness, and destabilization. Alvesson acknowledges that there are times when D-reflexivity is important and even necessary, especially when challenging a discourse, an interpretation, a concept or a representation in order to produce an alternative, stronger, or supplementary knowledge contribution. But R-reflexivity may be the more apt approach in a given situation. ‘R’ in this case refers to reconstruction, re-presentation, and rethinking. Alvesson calls for R-reflexivity when it is important to illuminate delicately what is being missed, allowing new descriptions, interpretations, results, vocabularies, voices and points of departure to be taken into account. R-reflexivity aims to open up more positive avenues, paths and lines of ethical, political, empirical, and theoretical research. I employed a stance of R-Reflexivity when I undertook the semi-structured interviews with the five Hong Kong IBDP school leaders.

5.5.2 The value of semi-structured interviews

The advantage of using the semi-structured interview method in this dissertation is in its connection to the pragmatic methodology I set out to follow. Kvale and Brinkmann (2008) define semi-structured interviews as opportunities “with the purpose of obtaining descriptions of the life world of the interviewee” (8). Therefore, my intent was as Morrison (2003) suggests to sample a multi-perspectival reality in which school administrators offer accounts of what they do, think, or believe affected by their own localized context. To this end the interviews allowed me to pursue a line of investigation with greater depth and detail and allowed me to plumb the

wisdom of leaders who either set institutional policy as it concerns IM or respond to policy by either modelling or instituting practice.

Conducting semi-structured interviews also allowed me to determine with greater certainty the interviewee's priorities, opinions, and ideas. According to Best (2012), the two keys to an effective interview are 1) to prompt – to stimulate a respondent to produce information, and 2) to probe – to stimulate a fuller answer from the respondent. The semi-structured interviews are thus opportunities to investigate the various dimensions of a school's commitment to IM, how it is manifest in the school's administration, how the administration expects it to be taught and modelled amongst the school's faculty, and how resources are set to promote its growth or ensure its sustainability. In this way, the interviews act not just as a check and balance on the data gathered from the content analysis but as a further source of rich data in the deepening understanding of the tacit dimension and indwelling of IM within IBDP schools.

Thus, the value in conducting semi-structured interviews is two-fold:

- 1) The interviews tap into rich veins of individual experience, in line with a pragmatic prioritization on active social experience (Charmaz 2003). As competitive schools with demanding parent populations, Hong Kong schools dedicate significant resources to hiring principals, often through international recruitment agencies. Thus, the typical Hong Kong secondary school DP principal is a highly experienced one, having likely been a principal in at least one other international school previously. This ability to reflect holistically on similarities and differences to one's current situation from the past is an important perspective.
- 2) The interviews give triangulation to the data, providing greater strength to a methodology built on interlocking and mutually supportive pieces within both the theoretical and practical realms. The content analysis provides evidence of the tacit dimension of IM within Hong Kong IBDP school online vision and mission statements. The semi-structured interviews with school leaders provide further evidence that can be tested

even to the extent of establishing traces of the indwelling of IM within the tacit dimension of Hong Kong IBDP schools.

The overall goal of a methodology such as this is to provide a robust and comprehensive picture of the social processes under investigation, and where the added advantage of a semi-structured interview comes in over a questionnaire is in the flexibility to develop a line of inquiry with respondents. One of the exciting aspects that I indeed looked forward to when arranging the principal interviews was the prospect of a principal speaking about IM in her or his school in a way that was not at all evident in their school's online statements. This phenomenon was noted in Hacking et al's 2016 research: "While school mission documents often contain clear statements about IM, focus groups and interviews revealed much more nuance in defining and interpreting IM" (38).

I was also able in the semi-structured interviews to continue the modified content analysis approach begun with online statements of Hong Kong IBDP school websites. Essentially, I followed the same path of analysis, taking the content analysis coding principles laid out by mainstream content analysts with a focus on the inferential elements of human discourse (Holsti 1969; Neuendorf 2002; Patton 2002; Robson 2011; Layder 2013), or, as Polanyi would have it, the subsidiary particles that enliven the tacit dimension. Additionally, with consistency and momentum gained from the website content analysis, I applied the layer of Wittgenstein's family resemblances to mark out IM family resemblances in the offerings of the interviewees. I extended this analytical approach into the aspect of 'indwelling' – an aspect of IM that was not immediately apparent in the content analysis of Hong Kong IBDP school websites, but could now be tested in the semi-structured interviews with Hong Kong IBDP school leaders.

5.5.3 Steps in the method

In terms of the specific steps taken in the preparation and delivery of the semi-structured interviews, I first created a list of questions to cover in a particular order. I then ran a pilot of the questions with both my Ed.D. supervisor and

one of the administrators of my own school leadership team who could be trusted to operate above the level of courtesy and give me honest, constructive feedback on refining my questions towards the aims of the study. This strategy was to compensate for what Fielding (1993) identified as the factor of “overpoliteness” in which respondents do not want to come across as rude. Practical matters could also be worked out at this pilot stage such as making sure that I knew how to record on my smartphone, that I had sufficient battery power, and that I had a backup recording from the voice recorder on my laptop, should the smartphone prove faulty or unreliable (Cresswell 2013).

I contacted each of these Hong Kong IBDP school leaders with an introductory letter (Appendix Seven: Letter of Explanation and Invitation) explaining the rationale and purpose of my study, inviting them to participate in a 30-minute one-on-one interview to be scheduled at their convenience. I used a first come-first served selection approach because my purpose in this research was to show the level of the tacit dimension in *all* Hong Kong IBDP schools irrespective of the type of IBDP school be it international or local, religious or secular. Representation was not a critical factor therefore in the selection of an interview sample. From the start of this invitation process, I had hoped to demonstrate legitimacy to my research so that the invited school leader respondents saw value in contributing. I also stressed in my introductory letter that participating in my study would give principals the opportunity to reflect on an aspect of their responsibilities upon which they may not often have time to pause and reflect. In addition, I emphasized that my research was founded upon the spirit of finding aspects that unite our schools and in fact our roles as principals, and not aspects that divide us, despite the competitive environment in which many Hong Kong IBDP schools find themselves.

I was encouraged and excited as one after another response to my online invitation to participate came back positive, virtually within hours. Of the 29 Hong Kong IBDP schools, 16 school leaders in the end accepted my invitation to participate, one turned it down, and 12 did not reply. If I were able to arrange interviews with five of these 16 respondents, this would provide a reasonable sample size consistent with the aims of my investigation.

In other words, five interviews with Hong Kong IBDP school leaders would be enough to reveal family resemblance markings of the tacit dimension of IM in their schools. If these markings did not emerge during the interviews in a consistent or substantial way, I would need to consider whether the sample was too small or that indeed the theoretical basis on which the dissertation was built was flawed.

I contacted all 16 who replied to my initial invitation expressing my appreciation for their response and asking about arranging a specific date and time for a follow up interview to take place. This created several layers of moderate randomness as the initial invitation was inclusive and broadcast to all 29 schools at the same time; likewise the follow-up note of appreciation went out at the same time to the 16 respondents with a request to schedule a specific interview date and time. In the end, I was able to schedule and follow through with interviews with the first five leaders who responded with suggested dates and times for the interview to take place. Each of the five interviews took place in late May/early June 2018. I recorded and later transcribed each interview (Appendices Two through Six) with each interview lasting between 25 and 35 minutes.

With respect to the key ethical concerns of consent and treatment of data, I adhered to the British Educational Research Association (BERA) 2011 guidelines and the University of Bristol School of Education's ethics procedures. I indicated to the interviewee both in the invitation letter and the consent form signed before the interview proceeded that a participant was allowed to withdraw from the research either a) before the interview b) during the interview or c) up to two weeks after the interview had been conducted. In the information and consent form, I also conveyed to participants that the data generated by their participation would be treated confidentially, anonymously, and any information gained during the research would be used only for the research purposes of this dissertation. Neither the participants nor their schools would be named in the dissertation. After the interview, I would return the draft data to the participant to check that I had recorded their views accurately. As a final step, and in accordance with the University of Bristol's criteria for the award of research degrees in which researchers are

asked to produce a body of work worthy of publication or dissemination in whole or in part, I offered to all participants in my invitation letter and consent form an executive summary of the dissertation once it was fully complete. In addition, I would provide an opportunity to the interviewee or school designate to attend a session in which I present my findings about the value of re-thinking IM along theoretical grounds.

5.6 Conclusion

This dissertation is built upon a pragmatist methodology because of pragmatism's overall commitment to problem solving and its insistence that "ideas should be tested in practice" (Kloppenber 1996). The pragmatic methodology, one that is pluralistic with an emphasis on real-world experience and priority to establishing relevance over methodological precision (Alvesson 2011; Hammersley 2013) indeed aligns well with my investigation. Furthermore, as an extreme problem-solving methodology, pragmatism allows me to structurally re-engineer this dissertation by first and foremost extending deeply into the theoretical realm to establish relevance in viewing IM through a different lens. The empirical enters into service of the theoretical, particularly as the pragmatic methodology pushes the research into the lived experience of school representatives.

The empirical aspect of the methodology employs two mixed methods: 1) content analysis of Hong Kong IBDP schools' online vision and mission statements and 2) semi-structured interviews with Hong Kong IBDP school leaders. Tashakkori & Teddlie (2003) contend that a major reason mixed methods have become popular amongst social scientists is the emphasis on the utility of heterodox data sources to understand the practical nature of social reality. These two mixed methods that I have chosen nestle comfortably within my established pragmatic methodology, giving concretization to the theoretical framework of the tacit dimension and language games and family resemblances already established, and pragmatic support for a warranted assertibility of the realities of IM within a specific setting.

The content analysis I undertook of the 29 Hong Kong IBDP online vision and mission statements borrowed from conventional content analysis but veered away from this approach. In the end, Wittgenstein's family resemblances and language games provided a stronger theoretical base and a sharper empirical tool than that provided by conventional content analysts. Using Wittgenstein as a theoretical base and Polanyi as an overarching theoretical framework showed that aspects revealed in the content analysis through an application of language games and family resemblances within the tacit dimension elevated codes and patterns to a higher level of conceptual understanding and discourse.

After establishing baseline textual evidence of the tacit dimension of IM through website content analysis, I probed the tacit dimension further through semi-structured interviews with five individual principals. The semi-structured interviews I arranged with Hong Kong IBDP school leaders were conducted with sensitivity to my own bias and to my own standing as an equal peer within an educational landscape that can be considered competitive. I was aided in my own positioning and preparation for the interviews by taking into consideration the traveller's approach (Kvale & Brinkman 2008) in which I position myself as co-traveller sharing in the journey being laid out before us. I also benefitted from my understanding that the interviews come from the place of what Alvesson (2011) called R-reflexivity, illuminating through the interview process new descriptions, interpretations, vocabularies, voices, and points of departure thereby opening up more positive avenues, paths and lines of empirical and theoretical research. These two approaches to the interviews ultimately helped to establish "buy in" of my interviewees - a shared feeling of comfort, collegiality, and purpose during the interviews.

The key to overcoming the issue of remaining true to my methodology and not becoming swept into other discourses was to hold steadfast to a clear and simple pathway, centred on connections, similarities, and resemblances through the content available to the public on the websites of the 29 schools in my study and through the data generated in the semi-structured interviews with five school leaders of these 29 schools. When I identified and sorted along these lines, I began to see the emergence of these resemblances in terms

of individual school's attempts within the tacit dimension to come to terms with International Mindedness.

CHAPTER SIX: FINDINGS AND DISCUSSION

6.1 Introduction

In my study, empirical findings came from two sources: 1) collecting and analyzing through content analysis the family resemblances in the 29 Hong Kong IBDP school's online vision and mission statements, and 2) analyzing the responses given in semi-structured interviews by Hong Kong IBDP school administrators. The evidence I was most keen to collect within these distinct vision and mission statements and one-on-one interviews was that which shows the tacit dimension of IM within Hong Kong IBDP schools.

6.2 Content analysis of Hong Kong IBDP school online mission and vision statements

Schools, not only those in Hong Kong, are investing a great deal of time and money in creating an online presence and in publicizing a positive message about their school. These messages are rich signposts to the essence of a school or the perception of essence that a particular school wishes to promulgate. As I have shown previously (Neuendorf 2002), websites are influential and mission-laden modes of communication that deserve recognition and analysis through content analysis.

6.2.1 *Background to Hong Kong IBDP schools' online statements*

A school's website will persuade in a variety of ways, from professional photos to up-to-the-minute social media links to live streaming of showcase school events or activities. Whereas these attractive links are geared to holistically and favourably show the essence of a school in a connotative way, a school typically will denotatively transmit its essence online under such links as 'Our Vision' or 'Our Mission'. All 29 of the schools in my study publish an online *raison d'être*, each doing so in its own way. Some of these schools prefer to label these self-definitions as 'guiding statements'; other schools choose the term 'philosophy' or 'objectives'. Suffice it to say that the difference between the labels that schools choose for themselves when

defining their essence is oftentimes granular; one school's 'mission' is another school's 'vision' is another school's 'aim'. The most common suite of essence statements is 1) a 'vision' expressing where the school is intending to take itself 2) a 'mission' describing how the school will achieve its vision 3) a 'values' statement indicating what the school values as it weaves the mission and vision together.

In my study, 15 of the 29 schools broadcast online that they have at least two elements of the common trio of essence statements (vision, mission, values). Other schools choose a more customized or individualized approach, focusing on 'ethos' or 'philosophy' or 'aims' or 'powerful learning statement' or 'Bedrock Principles'. 23 of the schools in my study publicize their essence statement in the form of a 'mission'. The remaining six schools in my study give a foundational message in this way:

- School Motto and Core Values (School 5)
- Vision and Powerful Learning Statement (School 7)
- Values (School 13)
- Vision Statement (School 15)
- Philosophy and Values (School 22)
- Philosophy and Objectives (School 29)

Looking at these six schools that have chosen alternative ways to express their online identity or aspirational statement, one would naturally prefer for research purposes that these statements be labelled in the same way for the ease of comparison that lends itself to the important element of establishing research reliability. However, the way in which these six schools describe their learning programmes and the outcomes they envision for their students is roughly the same as those schools that do so by the more conventional means of mission and vision. School 13, for example, has chosen 'values' as its sole online guiding or foundational principle. In the description of its values, one encounters linked statements such as "The [School 13] Community values responsibility... The [School 13] Community embraces responsibility for our local and global community." This is not significantly different from School 28 with its explicit mission statement "to inspire and support all students in achieving their individual potential for a successful life

as responsible global citizens.” These two examples further the point made earlier: these six schools have chosen these labels not because they have something different to offer from a vision, mission, or values standpoint, but because they see these labels as a way of drawing a tactical rather than a thematic difference between their own school and other schools.

It is possible to categorize the 29 Hong Kong IB Diploma Programme schools in this way:

- Schools teaching a non-Hong Kong national or state curriculum alongside the IBDP: 6
- Schools teaching a Hong Kong national curriculum alongside the IBDP: 8
- Bilingual Mandarin and English programme schools teaching a non-Hong Kong national or state curriculum alongside the IBDP: 5
- Schools teaching their own non-affiliated IBDP programme: 10

Cutting across these lines are religiously affiliated schools that can be counted in this way:

- Schools with religious mission statements: 7
- Schools without religious mission statements: 22

These categorizations will be useful in the second data collection stage of my research when I interview secondary school leaders of Hong Kong DP schools to gauge whether differences in their approach, understanding, and perception of the tacit dimension can be noted with respect to these general school categories.

A temptation at this stage of the research would be to further dissect the four main groups above and cluster several schools together that historically belong together in the evolutionary history of Hong Kong schools and indeed are often seen as tiered sister schools in the eyes of the Hong Kong public. For example, it would be quite reasonable to cluster all five of the English

Schools Foundation institutions into a grouping as historically UK-based syllabus schools that have adopted the IB Diploma Programme quite recently. Doing so at this stage, however, could lead to an inability to recognize the subtle yet clear distinctions each of these schools is making from the others within their own foundation. Although these five IBDP schools belong to a larger educational entity, each of these schools has developed its own vision and mission statements, indicating a desire to stand out as unique within their own organization. And it is through content analysis of their online mission statements that one is able to see how this sense of uniqueness is expressed.

In fact, one of the interesting surprises that I registered at an early stage of data collection was that each of the 29 schools in my study had clearly gone out of its way to mark itself as different, even as noted amongst schools within the same historical system. It stands to reason that a school would take the opportunity of an online statement to showcase its strengths and what it offers to individual students. What I expected, however, was to see more identical ‘cookie cutter’ mission statements particularly amongst schools within the same organization, with perhaps nothing more than an interpretation of what a common mission statement means in a particular member school’s setting. That each of the 29 Hong Kong IBDP schools expresses its identity in very unique terms shows that along the course of their historical development they have taken seriously and with purpose the exercise of identifying and distinguishing themselves.

The ESF schools’ evidence of individualization through their online statements holds true of other sister school arrangements in my study. For example, the two Po Leung Kuk foundation schools express markedly different mission statements even though they belong to the same non-profit organization. Another example is provided by the one school in my study that is a member school of a large network of international non-profit IB schools. Although the mission statement of this school is the closest example of a school that offers less local flavor in its mission, the school acknowledges, “[We are] part of the ... [IB] movement and as such we share the mission and values of all the Colleges...” In the content analysis portion of this study, one could bypass School 16 on the basis of not satisfying the

‘home grown’ criterion satisfied by the ESF schools, but School 16 is an important DP school to leave in the study for precisely this outlier factor: will an interview with the principal, should I be able to arrange one, reveal a ‘party line’ approach to IM as cautioned against by Alvesson (2011) and as suggested in their mission statement, or is there uniqueness and vibrancy around IM indigenous to the school that the principal will identify and describe?

6.2.2 Direct referencing of IM

In terms of direct referencing of IM, in total there were six schools that directly referenced International Mindedness as part of their vision, mission or general guiding statements. There are two ways of looking at this: six could be considered a reasonably significant number in a reasonably small pool, but the statistical “flip side” if you will cannot be ignored that 23 schools have chosen not to give specific reference to International Mindedness in their online statements. As indicated in the background to this study and the literature review, IB schools are expected to intentionally give IM a place of prominence in their schools so this number would seem small from an IB institutional aspect. However, this situation relates well to my overarching research aim that examines ways within the tacit dimension that schools are communicating what they mean by International Mindedness through alternative means within the tacit dimension.

If these six schools who directly reference IM in their vision and mission statements all belonged to one or even two of the four larger groupings previously discussed, one could draw some reasonable conclusions about the origins of these statements, but again there seems to be no discernable pattern as three of the schools teach a non-Hong Kong national or state curriculum alongside the IBDP, two are schools that teach their own non-affiliated IBDP programme, and one is a Bilingual Mandarin and English DP school. One of the schools is a faith-based school while the other five are not which is broadly consistent with the number of faith-based schools offering the Diploma Programme across Hong Kong.

6.2.3 Indirect referencing of IM

With no discernible pattern in direct referencing of IM within Hong Kong IBDP schools the task becomes now more challenging as we look at the insights offered in the material that is not explicitly communicated. This focus on the implicit messages is consistent as we have seen with content analysts (Robson 2011; Patton 2002; Neuendorf 2002) who remind that in content analysis the more fertile terrain is likely to be in the implicit remarks than in the explicit. It is now with the focus on indirect referencing of IM that we begin to see how Wittgenstein's family resemblances allow us to determine traces of an IM presence within a Polanyian tacit dimension.

An area to exploit as a first inroad into the non-explicit rendering of IM in the mission statements of Hong Kong IBDP schools are those schools self-identified as religious schools. One can see, for example, how School 25 in its online mission statement weaves a religious message into a message about culture, altruism, and morality. School 25 makes this statement:

In the spirit of "**Faith, Hope, and Love**" (original emphasis in bold), to nurture our students as future leaders by instilling in them a culture of excellence, high moral values, an altruistic spirit, a passion for lifelong learning and a global perspective.

One can see the emergence of one notable aspect in this statement: a recognition of a pervasive and powerful 'spirit' that allows for extensions into areas such as overall excellence, morality, altruism, and a global perspective. In fact, 'spirit' is mentioned twice in the sentence. In this statement concerning a larger network of learning outcomes, one can see the beginnings of a trace of kinship resemblance to IM through words such as 'nurture', 'instilling', 'culture', 'passion', and 'spirit'. Certainly with this first exploratory incision into the data set of indirect references to IM, one can see emerging kinship relationships with IM along with an attempt to verbalize aspects of a tacit dimension. School 25 also mentions 'global', a kinship aspect of IM to which I shall specifically return later in this chapter.

In a similar vein, another faith-based school in the study, School 3, expresses its commitment to “developing and teaching an exciting, challenging and relevant curriculum in both [Religious] and General Studies” in a programme that “fosters a love for [our faith’s] values and traditions and [our country] and its language and culture.” Other schools with mission statements that I logged at this preliminary stage as ‘noteworthy’ or ‘unique’ followed an emerging pattern, even at this early stage of investigation, of International Mindedness taking on a subsidiary, unregistered form balanced with strong local, regional, or religious thrusts.

A further example of implicitness comes from School 21 which gives its mission as “... to create a better and more peaceful world through intercultural understanding and respect” linking to one of its outcomes whereby a School 21 student, at the end of secondary school, “should know and believe in [our country].” The country named is not Hong Kong nor China and School 21 is one of the schools catalogued earlier as a school that teaches a state or national curriculum alongside the IB Diploma Programme. One can see in this exclusive mentioning of the non-locally based homeland a perhaps provocative statement given the Hong Kong geographical context in which the school operates. I certainly found it noteworthy that such a statement would be given about the relationship of students to their native country but also that no mention is given in the mission and vision statements, direct or indirect, of the region, China, or Hong Kong (although School 21 is one of eight schools in my study to translate at least a portion of its mission statements into Chinese). What began to emerge as I first began to scratch the surface of these online statements is how schools are assertively communicating their individuality and their uniqueness, operating more comfortably on what Wittgenstein viewed as the ‘blurred edges’ (2009, 38) of language with respect to concepts such as IM.

Through this process of logging and tracking recurring terms that on the surface are not directly linked with IM in the schools’ vision and mission statements, yet seem to circulate within the tacit sphere of IM within IB schools, I began to pay particular attention to how schools were using the

words ‘international’, ‘global’, and ‘world’ not necessarily interchangeably yet as terms suggestive of a kinship bond.

6.2.4 ‘International’, ‘global’, and ‘world’ as family resemblances

The phrase ‘International Mindedness’ of course consists of two constituent words and much of the scholarly attention and in fact the attention of my research up to now through the literature review and theoretical chapters has focussed on the ‘Mindedness’ component. However, as I intensified my examination of the constituent parts of schools’ vision and mission statements through content analysis I discovered patterns deriving from the use of ‘international’ vs ‘global’ vs ‘world’ that give further insight into how schools are exploring the tacit dimension through the creation of strong language family resemblances.

These discoveries came when I focused exclusively on the word ‘international’ as it was being used in school websites in comparison to ‘global’ and ‘world’ which may be considered naturally aligned to ‘international’ as close language cousins. A preliminary discovery was that Hong Kong IB schools tend to prefer the term ‘world’ to both ‘international’ and ‘global’ in their online publications. The difference in usage is not high statistically (33 usages of ‘world’ to 31 usages of ‘international’ to 22 usages of ‘global’ for the 29 schools in the study; see Table 1 for full results), but it is noteworthy in that these are *international* schools operating the *International* Baccalaureate Programme espousing *International* Mindedness, yet when it comes to describing their schools and the types of outcomes they aspire to, they gravitate to the use of the word ‘world’ rather than ‘international’. Another interesting feature of this data set is that ‘global’ is a significantly much less used term than ‘international’ or ‘world’. One might conjecture that ‘global’ is a more replaceable term for ‘international’ in terms of family resemblances but for a reason I will assert shortly, ‘global’ stands in less favour with Hong Kong IBDP schools to ‘world’.

	Total Number of Mentions	Number of Schools with at Least One Mention	Number of Schools with No Mention
international	31	16	13
global	22	14	15
world	33	19	10

Table 1: References to ‘International’, ‘Global’, or ‘Mission’ in the 29 Hong Kong IBDP School Websites

As a continuation of Table 1 with composite results, Table 2 gives the breakdown of the various uses of ‘international’ in the 29 websites.

Mention of ‘international’	School Number
international citizens	1
internationally-minded or international-mindedness	5, 7, 8, 17, 22, 27
international community	1, 15, 28, 29
international standards	3
international curriculum/education/best practice/educational ethos	8, 11, 12, 29
international diversity	9
internationalism	11, 19, 22
international spirit	14
international understanding	16, 26
international perspective	24, 27

Table 2: References to ‘International’ in the 29 Hong Kong IBDP School Websites

Table 3 gives the breakdown of the various uses of ‘global’ in the 29 websites.

Mention of ‘global’	School Number
global engagement/action	2, 22, 28
global perspectives	2, 14, 23, 24, 25, 26

global communities	4, 13
global citizens	9, 11 19, 28
global understanding	26
global experience	26

Table 3: References to ‘Global’ in the 29 Hong Kong IBDP School Websites

Table 4 gives the breakdown of the various uses of ‘world’ in the 29 websites.

Mention of ‘world’	School Number
differences in the world	4, 22
world-class	1, 9, 25
place in the world	5
positive contributions to the world	6, 14
care for the world	10
understanding of the world	11
assets to the world	17
active, socially conscious and informed approach to our world around us	20
peaceful world	21
world as a context for learning	22
explore our world	22, 28
serve the world	24
world citizens	26
cooperation with the world	29

Table 4: References to ‘World’ in the 29 Hong Kong IBDP School Websites

As two adjectives with very close family resemblances, one might assume that there would be evidence of interchangeable use of ‘international’ and ‘global’, but there exists evidence to point to a conscious favouring of the use of one term in certain circumstances over the other. If we look at the situations in which both terms are being used, we can see the preference working in this way:

- 1) When paired with ‘citizen’, schools tend to favour ‘global citizen’ to ‘international citizen’ (four schools to one)
- 2) When paired with ‘perspective’, schools tend to favour ‘global perspective’ to ‘international perspective’ (six schools to two)

Although the sample is small, there is indeed an indication that Hong Kong schools tend to favour the notion of developing global citizens with global perspectives through International Mindedness (although they rarely call it such). What is important to point out at this stage is that none of the 29 schools mentioned ‘global-mindedness’ in their online statements. We have seen the relatively small number of schools explicitly mentioning International Mindedness, but the data in the tables show that no schools are inclined towards the alternative form of ‘global mindedness’. One reason may go back to the authority of the IB in making its visual and textual intentions clear that IB schools must do IM, but what I see evidence of happening, once again related to Wittgenstein’s language games and family resemblances, is schools finding their own indigenous combinations of related terms to convey their messages in their own unique terms, through discernible patterns of family resemblances.

The evidence suggests that schools develop global citizens with global perspectives through International Mindedness or more likely something akin to International Mindedness within the tacit dimension, yet there is one more piece to this puzzle when we thread in Hong Kong IBDP schools’ regular use of ‘world’ in their online mission and vision statements. More Hong Kong IBDP schools use ‘world’ in their mission statements than ‘international’ or ‘global’, and use it more frequently. What must be pointed out at this juncture is the grammatical and morphological difference between ‘world’, ‘international’, and ‘global’. Simply stated, ‘world’ is predominantly used in these statements as a noun while the other two words are predominantly used as adjectives. But here is a point that is enticing to consider from a language games point of view: schools have two perfectly effective and functional adjectives at their disposal to describe the types of programmes that they are instituting, yet there is evidence to suggest that the creators and drivers of

Hong Kong IBDP school mission statements tend to prefer making the noun ‘world’ pull more of the syntactic and semantic weight.

What we see happening is greater engagement by schools with the word ‘world’ that brings about more precision when compared to similar expressions using ‘international’ or ‘global’. We see, for example, Schools 6 and 14 describing how their students should make positive contributions to the world; Schools 4 and 22 stating that students should focus on making a ‘difference in the world’; School 17 describing how their students should become ‘assets to the world’. Furthermore, we have some very specific statements about caring for the world (School 10), serving the world (School 24), cooperating with the world (School 29), and making the world peaceful (School 21). School 20 mentions ‘world’ twice in a very powerful statement: “Adopt an active, socially conscious and informed approach to both our own environment and the world around us so we can live in a safe, clean and sustainable world.” School 20 is noteworthy in this content analysis section of the study in that School 20 is one of the few Hong Kong IBDP schools not to mention ‘international’ or ‘global’ at all in its guiding statements, preferring ‘world’ within choices afforded by family resemblance.

At this stage, I wish to make reference to the only school (School 18) that makes no explicit mention of any of the family resemblance terms ‘international’, ‘global’, or ‘world’ in its mission and vision statements, quoted here in full:

Motto

- Respect, Love, Diligence, Honesty

Our Mission

- We aim at providing students with a happy, harmonious and positive learning environment conducive to moral, academic, physical, social, personal and artistic development.
- We nurture students with solid foundation for further studies and better career prospects.
- We promote students' language proficiency in English, Chinese and Putonghua, and skills in Information Technology.

- We help students build up confidence, thinking skills, analytical skills and perpetual learning ability in order to better prepare them for the challenge in the 21st century.
- We promote all-round education in students' moral, intellectual, physical, social and aesthetic development.

We see here some excellent descriptions of student growth and development in a variety of areas with the closest family resemblance traits to IM coming in this form: “We help students build up confidence, thinking skills, analytical skills and perpetual learning ability in order to better prepare them for the challenge in the 21st century.” It would not be reasonable, however, to conflate this latter statement as a kinship member to IM. Indeed, this example provides a satisfactory test of the limits of the application of Wittgenstein’s family resemblances. The ‘challenge in the 21st century’ is, after all, a temporal challenge and although much can be inferred in this statement, it may only refer to a student or group of students in a very localized context extended over time. The family resemblance is not strong in this case, revealing the outer limits of conceptual and language kinship.

Using the above as an example, it is therefore possible to deconstruct one set of International Mindedness family resemblances in this way, starting from the outer limits of the tacit dimension and working inwards towards a core: 1) a mention of ‘international’, ‘global’, or ‘world’ establishes the outer limits of the resemblance; 2) within these outer limits, schools explore a variety of resemblances finding expression to their identities and aspirations around IM; in particular they tend to prefer giving expression to the development or inculcation of global citizens with a global perspective; 3) schools may further delineate International Mindedness around family resemblances and in the spirit of language games by shifting their focus to ‘the world’ and concomitant elements that give rise to an active interplay of kinship variables within the tacit dimension. We see this same pattern within the tacit dimension when it comes to another recurring word in the vision and mission statements: community.

6.2.5 ‘Community’ as a close family resemblance

While only six schools explicitly mention IM in their essence statements, 18 of the 29 Hong Kong IBDP schools include the word ‘community’ in their online statements. Many of these 18 schools repeat the word ‘community’ several times in different contexts; for example, some use it as part of their mission statement and again as an element in their values statement. All in all, the word ‘community’ appears in 21 different ways in Hong Kong IBDP mission statements:

Community of learners	Maintain meaningful communication with parents, partner schools and the wider community.
Contributing to local and global communities	A vibrant community
Supportive community	Inclusive, resourceful and compassionate community
Whole community	Rich and diverse community
A school that the community could look up to	Vibrant community of scholarship and learning
Culturally diverse community	The community at large
Vibrant, creative, and caring community	We are loyal to our community
Dynamic learning community	Student-centred community
Diverse community	International community school
Strong community ethos	Recognition of our place and responsibilities within the communities in which we live
The School community embraces responsibility for our local and global community	

Table 5: References to ‘Community’ in the 29 Hong Kong IBDP School Websites

With reference to this list of the 21 examples of the use of the word ‘community’ within Hong Kong IBDP schools’ mission statements, the most common usage of ‘community’ simply defines a group of people, presumably

students, who belong to a particular school. However, a more intensified examination of this common trait of ‘community’ reveals an aspect that moves us closer to family resemblances at work within the tacit dimension. For example, if one were to string these mentions of ‘community’ together in a composite resemblance package, Hong Kong DP schools see themselves attempting to establish ‘supportive, culturally vibrant, creative, caring, dynamic, diverse, inclusive, resourceful, compassionate, student-centred communities of learners that likewise embrace responsibility for our local and global communities.’ One can see how the power behind these tightly-bound entities comes to the fore when bringing these resemblances together such as is the case with School 4:

The school prepares its students to be compassionate, ethical and responsible individuals, contributing to local and global communities, respectful of other views, beliefs and cultures, and concerned to make a difference in the world.

One can see at this point the effect of viewing language terms through the lens of family resemblances because, according to Wittgenstein, “What is composed of the primary elements is itself an interwoven structure, so the correspondingly interwoven names become explanatory language” (2009, 46). The essence thus becomes the inter-connectedness of properties to form a new essence, not the individual properties themselves. This interwoven structure that gives rise to explanation itself aligns well with Polanyi’s view that we come to know reality through this process of tacit integration – a process whereby the subsidiaries in which we dwell combine to produce a meaning that is greater than the sum of its parts (Mitchell 2006).

‘Community’ is thus an excellent example to exhibit the fluidity of the inter-relationship of terms within the tacit dimension. Bearing a family resemblance to IM, community shows more than it tells of the nature of IM because, as Wittgenstein reminds us with his guiding principle of language games, “A proposition can only say *how* a thing is, not *what* a thing is” (1999, 38). On the one hand the inter-related connections can seem all so simple, yet on the other hand the connections, when acknowledged, become enveloped in ever-expanding rings of resemblances that paradoxically take us

both farther and closer to the truth or source. We see this ever-expanding and contracting view of the term ‘community’ in the statements of some schools where they acknowledge that ‘community’ is both an internal entity or force and an external entity or force:

- School 4: A [community] contributing to local and global communities.
- School 8: A [community] that the community could look up to.
- School 13: The [community] embraces responsibility for our local and global community.
- School 20: Maintain(s) meaningful communication with parents, partner schools and the wider community.

For example, School 8 acknowledges not just the presence of an internal community but the presence of a powerful, vigilant, and discerning external community in its statement, “[We are] a school that the community could look up to.” In other words, strong communities work best when functioning well within a wider community, and this wider community works best when functioning well within an even wider community, giving ‘community’ in this school’s vision both an internal and external catalyst and validation. The application of family resemblances thus allows us to make this transposed statement: IM works best when functioning well within a community and a community works best when functioning well within the tacit dimension of IM.

Other schools show their resemblance to this family trait of community in other ways: School 4 for example speaks of the importance of “contributing to local and global communities.” In this statement, one can see again the radiation outwards from the school that approximates the IB concentric circles model from Figure 1 (page 3) and indicates an active presence of International Mindedness by virtue of being a ‘contributing community’.

Only one example from the list of 21 mentions of ‘community’ in Hong Kong IBDP school websites exists where community is used as an adjective i.e. ‘strong community ethos’. Intriguing from a family resemblance aspect of

language (I find it irresistible at this point to extend Wittgenstein's family analogy by referring to this example as the eccentric bachelor uncle in the line of family resemblances), the connection holds true whereby 'community' in this example shows how the school or community can become stronger by believing in itself. In other words, a community will be more community-like if it believes itself to be a community.

This belief has strong resonance with IM and the concept of indwelling because, by extension, a community will be more Internationally Minded if it believes itself to be Internationally Minded. According to Polanyi, through indwelling an idea or a concept, we appropriate it and thereby incorporate it as an extension of our vision of reality (Mitchell 2006, 123). This also bears resemblance to Husserl's (1983) proposal that in our ways of being drawn to objects, we end up constituting them. In other words, the object ceases to be external, ceases to give indicators of what it actually is; rather the object becomes a grouping of perceptual and functional aspects that imply one another. This connects well with the tacit dimension in which Polanyi saw both subsidiary and focal aspects of language in complex inter-relationships where one came to imply the other (1959, 32).

With respect to explicitly linking 'community' to a family resemblance of IM within its vision and mission statement, one school (School 13) comes the closest to making this overt connection. School 13 "embraces responsibility for our local and global community." This school very clearly states that it is in and of itself a community that takes seriously its responsibility for other communities. Once again, we see the family resemblance traced through multiple interconnected family resemblances: "responsibility", "local community", "global community".

Another statement in which 'community' becomes a descriptor of sorts is in the phrase "international community school" (example 21). In this phrase, the grammatical function of the word 'community' can be contested. On the one hand it could be considered a noun described by the preceding 'international'; on the other hand it can be a double adjective that simply taxonomizes School 28 as a type of school. If the former, the phrasing

suggests a deeper description of the type of community variously described in other examples as ‘diverse’, ‘vibrant’, and ‘rich’. If the latter, we enter now into a brief discussion on the limits of applying family resemblances as they relate to IM, a topic I introduced in the methodology section, and a topic that becomes important when answering the question: “If family resemblance is all, is all family resemblance?”

As I have shown, Wittgenstein saw the futility of ceaselessly analyzing the source of language meaning when the search for meaning would be better spent analyzing language connections to determine, first and foremost, the expansiveness of their connections, and thereby their strength. It would seem, then, that the process of determining family resemblances may not stretch out *ad infinitum* in the same way that family resemblances, if they are to have any meaning as true resemblances, cannot be found in all casually connected language relationships. One might reasonably assume therefore that the family resemblances connected to ‘community’ must end somewhere as the connections between what Polanyi called the subsidiary elements grow more faint with each connection. This thinning of connections to the point of irrelevance provides family resemblances with boundaries and acts as a counter to the more liberal notion held by social scientists such as grounded theorists Glaser and Strauss that “all is data”. Kripke offers a further cautionary remark that an over-extension of Wittgenstein’s family resemblances may create a situation whereby “the very meaning of our words vanishes into thin air” (as cited in McManus 2004, 1).

Once again we can use the example of ‘community’ to test the limits of IM family resemblances and the example to be tested can be found in the phrase ‘international community school’ from School 28. If one treats ‘community’ in the phrase ‘international community school’ as a double adjective, it could be interpreted less a connective element to ‘international’ and more a descriptor of a finite state of being i.e. *international-community* school. With this descriptive function, it draws us into the matter of whether a school is an Internationally Minded school simply by virtue of it being an international school and takes us closer to what can be seen as the limits of the IM family resemblance with respect to community. Ben-Yami (2017) concurs that the

critical factor in establishing a family resemblance is not to do a count or make judgements over whether the resemblance instances are more typical than others, rather the critical determining factor rests in the underlying explanations that reveal the closeness of the resemblance.

It does indeed stand to reason that when a community of students and teachers from around the world are gathered together in one place an outcome will be a greater awareness and sensitivity to that which underpins International Mindedness. Yet a number of researchers (Hayden 1996; Singh & Qi 2013) have pointed out that International Mindedness may not be the natural byproduct of every international school community. A study by Zsebik (2000) provides a corollary to this notion showing how students from a very homogenous non-cosmopolitan, non-international setting can still be open-minded and globally aware as a result of the curriculum and the opportunities given. These studies indeed show that the relationship between an *international community* school and IM are not necessarily kinship ties and are not naturally connected within the tacit dimension. They show in fact that some terms such as ‘community’ do indeed have strong family resemblance ties to IM, yet not all kinship ties to ‘community’ have strong family resemblance to IM.

Having established through a tracking of the family resemblances of ‘community’ that family resemblances do indeed have limits, the final ‘community’ family resemblance I wish to examine in this section comes from this phrase from School 28: “Recognition of our place and responsibilities within the communities in which we live”. Significant in this statement is the double pluralization showing a link between ‘responsibilities’ and ‘communities’. A demonstrable pattern of IM presence extends here in a simple yet vigorous way through the family resemblance of ‘community’ pluralized into ‘communities’ and the immediate challenge implicit in a community member finding ways not just to belong but to take multiple responsibilities for their multi-various community memberships.

In conclusion to this section on an IM family resemblance term such as ‘community’ revealed strongly in the data set, one can see how kinship ties

give insight into how schools position themselves with respect to IM, how they see themselves, how they wish others to see them, and how seemingly disparate fragments connect, and connect well, through the tacit dimension. We turn our examination now to another term, ‘excellence’, that, similar to ‘community’, shows an elevated place of prominence in the data set. I will use ‘excellence’ in contrast to ‘community’ to show that while one can see strong family resemblances to IM in how schools are using the term ‘community’, the same cannot be said for ‘excellence’. In this section on ‘excellence’ I will make the case that ‘excellence’ be characterized as bearing a ‘distant family resemblance’ to IM.

6.2.6 ‘Excellence’ as a distant family resemblance

In total there are 31 references to ‘excellence’ in 17 of the 29 Hong IBDP school mission statements. They can be summarized in this way:

focus on excellence	strive for excellence
inspire excellence	excellence is recognized in its many facets
teachers who have demonstrated excellence	striving for excellence
academic excellence	culture of excellence/ academic excellence
help all learners reach for enduring excellence	progress in the direction of excellence
academic excellence	striving for excellence
educational excellence/ academic excellence	academic and personal excellence
individual excellence	promote excellence
pursue excellence	

Table 6: References to ‘Excellence’ in the 29 Hong Kong IBDP School Websites

One can see immediately that the term ‘excellence’ does not lend itself to family resemblance in the same way that we saw with the term ‘community’ because schools for whatever reason seem reluctant to provide much in the way of kinship terms that would grow ‘excellence’ into a stronger interconnecting concept within the tacit dimension. As popular as the term is

in the vision and mission statements of Hong Kong IB schools, it sits mostly alone without explanations or connections that would link it as a family resemblance to other entities within the tacit dimension. It would appear from this data set that two conclusions can be drawn: 1) schools do not equate IM and excellence otherwise we would see even a morsel of related terms in the same way we saw with 'community'; 2) 'excellence' seems to be a stand-in term for 'academic' even when not used explicitly.

There are five direct references to 'academic excellence' and it would appear that the term 'excellence' may have become a catch-all term for all sorts of excellence that the school is attempting to achieve, including academic but perhaps not including IM or, as I have indicated, the resemblance would be stronger. The strongest resemblances can be drawn from School 20, a school that acknowledges excellence can be 'recognized in its many facets' and in Schools 11 and 27 which suggest that 'personal' or 'individual excellence' is something to be achieved apart from academic excellence. It is possible that the term 'excellence' does indeed provide a platform and stimulus for students to become excellent in IM which may be what the schools have in mind when they mention the term, but this resemblance cannot be established through content analysis alone. In contrast to 'community' with its rich array of interconnected and subsidiary terms, the term 'excellence' is not a term of family resemblance significance despite its recurrence, and must be considered a distant family resemblance to IM.

6.2.7 Conclusion to content analysis of school websites

In conclusion, in my first of two mixed methods I examined the online vision and mission statements of the 29 Hong Kong IB Diploma Programme schools for markers of family resemblances of IM within the tacit dimension. Although schools choose to label their guiding statements differently, there was sufficient commonality to make a warranted assertion of Wittgenstein's theoretical tool of family resemblances on the online content. This application revealed family resemblances that show the interconnectedness and dynamism of conceptual forces at work within the tacit dimension of Hong Kong IBDP schools.

In particular, the terms ‘community’ and ‘excellence’ emerged as models to demonstrate the viability and strength of applying Wittgenstein’s family resemblances to the data collection. ‘Community’ proved to be a term with strong family resemblances while ‘excellence’ proved to be a term with weak family resemblances, exposing the limits of the extent of family resemblances. Content analysis along family resemblance lines also revealed valuable insights into how schools are viewing their relationship to IM, most notably in the family resemblance around the terms ‘international’, ‘global’, and ‘world’. Schools tend to favour expressing their IM-related mission and vision in terms of the development of ‘global citizens’ with ‘global perspectives’ rather than world citizens with international perspectives. Schools also tend to shift their focus to an exposition of the ‘world’ when they aim closer at delineating IM along family resemblance lines.

6.3 Semi-structured interviews with Hong Kong IBDP school leaders

With the data collected and analyzed from Hong Kong IBDP schools’ online mission statements showing significant elements of family resemblances operating within the tacit dimension of these schools, semi-structured interviews with school leaders of several of these same schools allowed me the opportunity to probe deeper into the family resemblances of IM manifest in the tacit dimension. My test at this stage of the analysis was to determine whether interviews with individuals charged with if not the creation of a school’s online documents, at the very least their care and promulgation, gave corresponding evidence at the non-textual level of the tacit dimension of IM within Hong Kong IBDP schools. I mentioned in the strategic methods section of chapter five that my intent at this culminating research stage was to interview, where possible, several leaders of Hong Kong IBDP schools, finding validation within my pragmatic methodology through these “hands on”, polyphonic, authentic voices. The principal voice also lent itself extremely well to that which Polanyi urges us to prioritize – the human knower at the centre of the knowing process, relying on “largely unspecifiable

clues which can be sensed, mobilized and integrated only by a passionate response to their hidden meaning” (Greene 1969, 118).

6.3.1 Background to the semi-structured interviews

As mentioned previously, I was pleased to be able to schedule semi-structured interviews with five school leaders of Hong Kong IBDP schools. Of these five, two administer schools with a non-Hong Kong national or state curriculum alongside the IBDP, one administers a school with the Hong Kong national curriculum alongside the IBDP, one administers a school with its own non-affiliated programme alongside the IBDP, and one administers a bilingual English and Mandarin IBDP school. One of these schools has a pronounced religious orientation and I was pleased again that I was able to interview a leader from a school such as this, having already noted earlier in my study that the nuanced view of International Mindedness amongst faith-based schools was a first step in this research towards seeing possible connections of IM within the tacit dimension at the family resemblance level.

Each of the five interviews was scheduled in late May/early June 2018. I recorded and later transcribed each interview (Appendices Two through Six) with each interview lasting between 25 and 35 minutes. I interviewed one female Head of School, two male Heads of School, one female Secondary School Principal, and one male Secondary School Principal. Their tenure in these positions or similar positions in a Hong Kong school ranged from six months to 24 years. Four of them had been in their school that they were now leading at a senior administrative level for over ten years.

In order to more properly set the stage for analysis of the interviews and to make relevant connections regarding the tacit dimension between the school website material and the school leader interviews, I briefly draw out some of the specific highlights of each of these five school’s vision and mission statements as the statements relate to this study.

School 3

School 3 is a school that teaches a non-local state curriculum alongside the IB Diploma Programme. It is also a school with a strong religious mission. In School 3 there are two features that come to the fore in its vision and mission statements: 1) the religious focus twinned with the secular; 2) the strong mandate that teachers carry forward the school's ethos.

School 3 declares in its mission that it is “a [religious] Day School committed to providing students with the highest international standards of [religious] and secular education.” School 3 teaches [Religious] Studies and General Studies and the balance between these two thrusts is pronounced in the school's guiding statement: “[School 3] is committed to developing and teaching an exciting, challenging and relevant curriculum in both [Religious] and General Studies.”

The strong emphasis on teachers carrying forward the school's ethos is represented in the section marked “Ethos of the School” wherein it is stated:

The School's philosophy is only to employ experienced, qualified teachers who have demonstrated excellence in their previous schools, and to ensure that they are supervised by experienced administrators who assure that teachers provide a creative, caring and challenging environment.

School 3 mentions the role and importance of teachers four times – the most of any of the 29 schools. As an interesting aside, teachers are mentioned in only 8 of the 29 guiding statements of the other Hong Kong IBDP schools. One can see here in School 3 an expressed imperative placed on administrators to ensure that teachers are living up to the school's expectations. Only two other schools (Schools 23 and 29) mention specifically the role of administrators in setting the vision and guiding the mission.

In relation to the family resemblances unearthed from the content analysis of online statements, School 3 does not use ‘international’, ‘global’, or ‘world’

as a family resemblance. ‘International’ is used twice as a marker of standards:

In General Studies, [School 3] is fully committed to achieving highest international educational standards measured against other leading international schools in Hong Kong and top private schools abroad...

‘Community’ is used once to indicate inclusivity within a certain group: “The school was established to encourage the participation of all [Faith] families in the Hong Kong [Faith] Community.”

School 4

School 4 is one of five IB bilingual English and Chinese IB schools in Hong Kong. In terms of family resemblances, one can see that School 4’s online statements connect well within the network of related terms, professing as it does:

The school prepares its students to be compassionate, ethical and responsible individuals, contributing to local and global communities, respectful of other views, beliefs and cultures, and concerned to make a difference in the world.

We see here evidence of ‘community’ both local and global, and a link to ‘world’, already identified as a term that schools are finding more comfortable, exploratory, and functional.

As a bilingual school it is perhaps unsurprising that the school has its mission statement in both English and Chinese. What is more of a surprise given the regional context of Hong Kong and China is that School 3 is one of only eight schools out of the 29 who have their mission and vision statements in both Chinese and English.

School 5

School 5 is a school that teaches both the Hong Kong curriculum and the IBDP. School 5 has chosen to represent its guiding statements as a motto together with core values:

School Motto & Core Values

"Through this place we thrive, we serve and find our place in the world."

We recognize that all students are uniquely talented. Within our exceptionally supportive community, students develop positive relationships and relish the opportunity to realize their individual potential to the full. Learning at [School 5] is highly student-centred, engaging and inquiry based. Through a broad range of experiences in and beyond school, students become confident, optimistic, compassionate and internationally-minded young adults, ready to find their place in the world.

From this statement, one can see the term ‘place’ as a concept that extends in kinship resemblance to ‘community’. This is evident in School 5’s motto whereby ‘this place’ refers specifically to School 5, but as an individual thrives and serves in ‘this place’ they come to know and find their ‘place’ in the world. ‘Place’ in this situation bears strong resemblance to ‘community’ as students come to find their place in their own localized community, only to realize that they and their own local community are part of a much larger world network.

School 5 is one of the six schools to explicitly mention the value of becoming ‘internationally-minded’. School 5 relates ‘internationally-minded’ young adults to ‘community’, ‘ready to find their place in the world’.

School 21

School 21 teaches a non-Hong Kong state curriculum alongside the IB Diploma Programme.

One can see in its vision statement a combination of items such as ‘community’ and ‘excellence’ which I have already catalogued and analyzed in the content analysis section of this paper: ‘A vibrant community striving for excellence.’ As we have seen, the phrase ‘community’ has a strong family resemblance to IM. The phrase ‘excellence’ has a weaker resemblance. The stronger family resemblance term ‘world’ is represented in the mission of the school:

To develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect.

At first glance, this lines up well with other schools that are shifting their focus along family resemblance lines away from explicit reference to IM and towards more independent means of expression afforded by ‘world’. However, what we see here is in fact a verbatim rendering of the IB Mission Statement itself:

The IB aims to develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect (IB 2018c)

School 21’s “Outcomes of Education” are therefore a better place to gauge the tacit presence of IM in its online guiding statements. Here, School 21 writes:

Outcomes of Education

At the end of secondary school, pupils should

- have moral integrity
- have care and concern for others
- be able to work in teams and value every contribution
- be enterprising and innovative
- possess a broad-based foundation for further education
- believe in their ability
- have an appreciation for aesthetics
- know and believe in [country]

In these outcomes, we see less evidence of IM and its family resemblances. The closest we come is the statement indicating students having ‘care and concern for others’ and possessing a ‘broad-based foundation for further education’. Coming at the end of the list is the comment about knowing and believing in [country]. Of the six Hong Kong schools that teach a non-Hong Kong curriculum alongside the IB, four mention their own country connection specifically (Schools 1, 3, 10, 21). These schools do not specifically mention Hong Kong, China, or Asia.

School 22

School 22 is a school that teaches a non-affiliated IB programme. Its connections are to a broader school organization, but it has been allowed certain autonomy within the organization, one example being the autonomy to create its own vision and mission. In School 22, we see strong evidence of family resemblances at work. It is a school that mentions International Mindedness explicitly and creates kinship layers around IM reminiscent of the visual concentric circles design of the IB programmes from Figure 1. The specific reference to IM comes in this form:

Students are encouraged, through the curriculum and in their day-to-day school lives, to develop their international mindedness and an appreciation that there are many different perspectives from which to view our human existence.

In this statement, International Mindedness takes on the form of ‘perspective’ as well, a kinship term found in other schools, both in terms of international perspective (Schools 24 and 27) and the more favoured ‘global perspective’ (Schools 2, 14, 23, 24, 25, 26).

School 22 also mentions ‘community’ six times in its guiding statements, the most of any of the 29 schools in the study. Three times it is used as an identifier: ‘our school community’. The community is also described as ‘inclusive, resourceful and compassionate’ along with being ‘rich and diverse’. There is also the extension outward from the community

represented in the phrase, “We want all of our actions as a community to promote learning and the holistic concept of sustainable futures.”

In addition, School 22 mentions ‘world’ four times in its guiding statements, the most of any of the 29 schools in the study. School 22 community members are expected to:

- Make a difference in a complex world
- Raise a consciousness of the inter-connectedness of the world
- Value the world as the ultimate context of learning
- Explore our world with open mind

6.3.2 Definition of IM

With each of the five school leaders I asked them what their school’s definition was for International Mindedness, prefacing the question with the admission that that my own school has not yet come up with a definition. (Cresswell 2009) suggests that sharing one’s own context at the outset tends to put interviewees at ease and serves as an appropriate ice breaker to the interview. Each of the five school leaders admitted that their school did not have an official definition of IM. They also expressed that the absence of a definition was not a particularly troublesome matter. One leader put it in this way:

And that’s why I’m not so worried about not having it. A definition. There is kind of an understanding, and if we don’t have a full sentence or half a paragraph that explicitly defines what it needs to be, I’m okay with that. And the same applies to teaching excellence. What exactly is teaching excellence? We don’t have a definition. It’s part of our mission statement. But I do accept that there are things in life that we will just not be able to define explicitly, partly because the definition would have to change from place to place, from time to time even.

As one can see, this particular school leader opened up quickly with an acknowledgement of the tacit dimension with the comment, “But I do accept that there are things in life that we will just not be able to define explicitly.”

Without prompting, the respondent also brought up ‘excellence’ – a recurring term from the schools’ online mission and vision statements that I put to the family resemblance test in the previous section. This respondent’s comment shows that ‘excellence’ is not typically coupled in school members’ minds with International Mindedness in such a way that aims or objectives are built around ‘excellence in International Mindedness’. This gives further evidence that ‘excellence’ takes up a different language network or distant kinship resemblance within the tacit dimension of IM.

A second interviewee likewise referenced the school’s guiding statements when asked if the school he/she was leading had an official definition of International Mindedness.

We don’t. I mean we have (our motto): “Through this place we thrive, we serve, and find our place in the world”, and that means for youngsters not just any physical place in the world but finding the purpose, finding the passion, finding the... where do they feel they can contribute, that sort of concept. We don’t have a definition, and if I tried, there will be staff members who would say they’re not that comfortable with International Mindedness like a collection of nations agreeing to get on with each other.

This gives strong legitimacy to the finding already unearthed through content analysis that schools look to other means to express powerful and deeply embedded concepts. And these means find a comfortable home in the guiding statements of schools, actively referenced by those entrusted with leading these schools. This statement also sheds light on how difficult it can be for schools to come up with a definition of IM. This leader states that the term IM may not be a term that staff would feel comfortable using, preferring to express this term in a way that befits their own unique background and experience. Yet, even as school members may differ on actual terminology, they coalesce on the spirit of the matter rather than the properties of the matter, finding harmony as a collection of nations will find agreement. This rings true to how Polanyi viewed the cohesive, harmonizing power of the tacit dimension whereby he saw all of human intelligence evoked by the “articulate heritage to which he is apprenticed” (1959, 34). Looking at this from another

point of view, as this leader implies, disharmony may ensue when individuals attempt to make too fine a point.

Further evidence for how school leaders turn to their vision and mission statements when finding ways to express concepts such as IM is provided here in another response to the question about a school's official definition of IM:

I was looking at our website and it's in our philosophy and values statement that we want children to be Internationally Minded. What that means? It's not written on the wall anywhere, but it's definitely in our philosophy and values statement.

Interviews with these leaders of Hong Kong schools thus suggest several matters that resonate with the rationale and aim of this dissertation: 1) schools typically do not have an official definition of IM; 2) the leaders of these schools actively seek multiple means to express their understanding and commitment to IM.

As a follow-up to the official definition question in their schools, I asked each of the leaders to come up with three or more words to describe IM in their school. This is what they shared:

School 3	mutual understanding and respect; empathy, knowledge, and interest
School 4	appreciation, understanding, and respect
School 5	culture, globalization, context
School 21	civic mindedness, cross-cultural skills, global awareness
School 22	local, national, global

Table 7: Three or More Words to Describe IM

The leader of School 21 has only been in Hong Kong for six months and mentioned that his comments were more framed by where he lived and worked previously than where he is now.

Yet again one sees linkages shown in these five school leaders' interview responses and the material gathered in the content analysis section of this study. As I noted in the website analysis, 'global' figures prominently as a very close kinship pair to IM. So too does the impulse to give IM certain qualities such as 'understanding' and 'respect'. Similarly prominent is the idea that IM connects through context in the local, the national, the global. In fact, 'context' appeared to be of key importance to the respondents. One interviewee explained the importance in this way:

I guess it boils down to the profile of the students you have. If you have a very diverse more international group of students it is natural that you would need to expose everyone to their home country so they celebrate their own nationality, identity, so they retain their identity and therefore you allow for more International Mindedness. So I guess for schools not particularly attached to a particular country will allow for more diversity to happen. For schools with a particular inclination to a region or country, you are more so bounded to have a certain identity that you need to reinforce. So like Singapore. Singapore-ness. So because of that our definition... tends to be very narrow. Very tunneled.

This interviewee makes the claim that when a particular school is aligned to a particular state or national governing body, the authoritative context above and beyond the IB is important to consider as it presents challenges to the international mindedness nature of schools. This impact is felt where a school may have to pay equal or greater attention to the context of its origin or affiliation than to the context of its immediate geographical location and environs.

Another interviewee addressed this contextual challenge as one of finding a balance between the international focus of the school (IB in the case of the five schools) and the local focus of the school (such as a non-IB governing organization with authority over the school in the case of three of the schools). School 3 is noteworthy in this regard as a school seeking to establish a balance between a prescribed religious curriculum and a prescribed secular international curriculum:

We have another layer because we have [religious] studies and international studies. The international kids do International Studies and the [faith family] kids do [Religious] Studies for the most part; however, some international kids elect to do [Religious] Studies or [Religious language] so it permeates through the Mandarin, through the [Religious language], but particularly I would say Individuals and Societies. And [Religious] Studies is taught as an Individual and Societies subject entirely so that is very, very important and that is within the curriculum.

One can see from the positive response of this respondent that despite conflicting contextual demands, schools are able to find balance through an open interpretation of the tacit dimension of IM.

Probing further the question of what IM means to schools, I asked each of the leaders to explain what might be the most visible features of IM in their schools to an outside observer. In each of the schools, the overseas experiential trips were mentioned. The IB Creativity Activity and Service component (CAS) was also popularly mentioned along with specific classes such as the Group 3 Individuals and Societies courses in the IBDP. Languages also came up as a pathway to IM, in particular for the bilingual school in the study. Despite being a bilingual Chinese and English school, this school offers several other language options. The leader of School 21 on the other hand shared that his school did not offer any other languages outside of Mandarin and English, citing the situation mentioned earlier that the context of the school has meant a narrowing of its focus to the region instead of a more broadly international orientation. On the topic of languages, the leader of School 5 mentioned that offering IB English B (EAL-level) along with Chinese A (mother tongue) has brought more students into the sphere of IM through their IB language courses:

We have a significant number of students who have access to the IB Diploma Programme that they would otherwise not get if they went to another school because for them they're taking English as language B and they're taking Chinese as language A.

The leader of School 5 also went on to talk about how mandated features of the local Hong Kong curriculum such as Chinese History allow for extensions into world matters and a greater breadth of understanding and sensitivity, important features of IM identified by several of the leaders.

The local schools are required to do Chinese History. So, our approach here would be to use it as an opportunity to not just teach Chinese history but to try and correlate key moments in Chinese history with parallel events in other parts of the world just to give our students a broader exposure too. And they have to look at history not from a Han ethnic majority perspective, but give them multiple perspectives. History teachers and their colleagues who have to teach Chinese History and Chinese are both on board with that, so that's quite an exciting future thing to do. And if we do that well, that's important, because too many people in Hong Kong are saying: "Oh this is sort of Brainwashing Episode One coming along; you will all teach Chinese history." You know, that sort of stuff.

One can see in this comment how IM allows for schools to mitigate to a certain extent the narrowing of focus, identified earlier as a challenge by the leader of School 21. The leader of School 5 sees the opportunities afforded by IM in the curriculum as a counter-balance to the restricting or narrowing of views suggested in the comment that in Hong Kong people are saying: "Oh [the teaching of Chinese History] is sort of Brainwashing Episode One coming along..."

In the interviews I also asked how schools celebrate IM, a question offering another possible way to demarcate the tacit from the non-tacit features of IM within schools. All of the five school leaders spoke of assemblies and International Day type events as part of the celebratory focus of IM. One leader (School 5) stated that his school was "wary of flags and festivals. We don't want to just artificially bring in every nationality represented in the school and just stick it in the school calendar." This comment aligns with work done by researchers cited earlier (Hayden 1996; Zsebik 2000; Singh & Qi 2013) and also connects well with the analysis done in the previous content

analysis section in marking the external boundaries of the resemblances within the family group of IM.

In terms of celebrating IM, the leader of School 3 mentioned that she goes out of her way to bring in as many speakers as she can to speak to the students if the speaker has some connection to the country or religion associated with the school. She told the story of bringing in a Chinese Hong Kong doctor who had spent a year working with doctors in France and then in Israel on developing a new procedure that avoided surgical intervention in geriatric patients. The doctor addressed an assembly of students and then followed up with a model lesson for the students, treating them as young cardiologists in training. School 3 leader stated emphatically that she sees this as one of her roles as leader – to continuously make extensions into the community from her school’s unique religious context. This is reminiscent of the work done in the content analysis section on the importance of ‘community’ and its closeness as a family resemblance to IM. She concluded that the assembly and lesson delivered by a Chinese doctor who had worked with doctors in France and Israel may not be considered IM per se, but, as she affirmed, “It came from that place.” The comment about coming from “that place” has once again direct relevance to an acknowledgement that there is a tacit dimension held by the term IM, as reflected upon and experienced by Hong Kong IBDP school leaders.

The leader of School 22 spoke of bringing celebrations to the individualized student level. In School 22, students can receive awards called ROCs, Records of Commitment, that recognize and celebrate students for making a difference to themselves, to the community, and to the world around them. Community once again surfaces as a key family resemblance in the tacit dimension of IM:

So, they will get a letter sent home to say that: ‘You’ve been awarded a ROC for making a difference in this aspect of your life, or school life, or personal life’, and that’s then recognising that they’ve done something out there, rather than just in school. So, that’s one way of recognising that a child has done something for the community, or done

something globally, or recognised it globally, so a bit of celebration in that way.

Probing the intentionality and therefore the more identifiable presence of IM in schools, I asked the five leaders if what they understood to be IM existed in their schools more by accident or by design. Each of them gave a different answer, listed in this way:

- mostly by accident
- mostly by design
- design
- accident at first and design later
- mostly by another factor (religion)

Consistent with what I have shown in the background to this study and in the literature review, School 4 stated that there was no written documentation that would guide how the School incorporates IM elements and therefore IM's presence in the School was mostly by accident. The leader, however, also suggested that IM design was at work in the School, functioning through the hiring and recruitment process:

Design would require some sort of plan, documentation, and we don't have that... If you take a couple steps back, and I again refer to our hiring practices, you can argue that that's what the design is. We intend to hire people who bring those values to school, but from then on it's left for those people. And from then on it's by accident.

School 5 elaborated on this point about the importance of staff recruitment, suggesting that this and related factors (such as student recruitment) indicate a presence of IM more by design:

I would say that the way the school is set up, the way we invite staff to join the staff team, the way we admit students, all that is not random, not accidental, but whether we had done so is because we are prioritising IM, I think not, but it's clearly not accidental the way we've built up the school community. So it may be unconsciously [pause]. It's just having been involved with international education

for a period of time, my own mindset is such that in terms of actions and decisions and policies, this is what's happened. So, I'm here to try and really service the lead of the school and try to build up a school community in my own mind as a good school community and if IM is part of my in-built values and I am not fully aware of it, then so be it; then that's just happened like this.

School 21 leader stated that it was more by design because his School was designed with an emphasis on biculturalism and bicultural studies. Related to this design: "there was this urgent need to focus on China and the region and less on other parts of the world."

School 22 leader gave insight into the School's historical processes by commenting, "It was by accident; now it's more by design." The leader said that when her School decided to adopt the IB they looked very closely at what skills the students would need and they deliberately looked at how to best develop those skills. The School also decided that it was important for students to see themselves as global citizens "so we've built that all the way down."

6.3.3 Stakeholder understanding of IM

During the semi-structured interviews, I shifted my questions to the principals' interpretation of the stakeholder experience of IM within their schools. This began with an understanding of how each of the schools approached deliberate training of IM amongst their staff.

Two leaders reported that their schools did not do explicit staff training of IM and two leaders said that they actively sent their teachers to IB workshops where training or awareness in IM would be part and parcel of the workshop experience. The leader of School 22 did say that the larger federation to which the School belongs had undertaken quite an active professional development approach to IM, although the workshops were called, of relevance once again to this study, 'global awareness'. According to the School 22 leader:

There's plenty of CPD if we want it. We've also done CPD in school level, and we have CPD days where one of the foci was International Mindedness across the curriculum and trying to do an audit with all staffers too, what it looks like in the curriculum, how can you take TOK and ensure within your subject area that International Mindedness is part of that... So there's opportunities there.

The leader of School 3 indicated that their staff Professional Development around IM was largely taken care of during the typical training regimen that teachers new to IB or in need of a curriculum refresher regularly undertake: "The more people that get that training, there's your International Mindedness before you start and the connections they make and the people they meet they then bring back to faculty that openness and that discussion." School 3 leader stated, "It tends to be not formal International Mindedness teaching because that is not necessary. It is more informal."

The leader of School 4 stated that even though there was no formal IM staff training in his school, he expected teachers to have some sensitivity, awareness, or inclination towards IM:

When we hire, we have a set of questions, and one question is 'Can you give us an example from your past schools where you had an activity that reflects your International Mindedness?' And we do take that into consideration. So we just hired a mathematics teacher, and we had very good candidates, but this guy is coming from Nigeria, he's a British guy but Nigerian, with a very strong track record of promoting African culture and music. He's also a musician. So when we decided to hire him over somebody else who was an equally strong candidate, that was one of the deciding factors.

This expectation and anticipation that staff come into a school with a pre-rooted understanding and sensitivity towards IM was also expressed by the leader of School 5 who began his comments by stating that the school provides no explicit teacher training in IM because "We really expect all of our teachers to come on board and understand that we are an IB school and what that means."

In the interview I also asked each leader whether they thought that IM was more noticeable in the lives of their students or their staff, and this question elicited mixed responses. Two school leaders stated that IM would be more noticeable in the lives of their staff, two stated that IM would be more noticeable in the lives of their students, and one (School 3) stated that its presence was not always easy to detect in either of these stakeholder groups, and yet it was there. The leader who felt that its presence was difficult to ascertain explained it in this way: “I think it is natural to teachers and I think students may not always be aware of it.” She added:

Students are seeing it all the time and applying it all the time and benefiting from it all the time but maybe we should highlight it more, use the term more, be more aware of it for kids. Maybe.

She went on to make a comparison between embracing the faith base of her school, the local context of Hong Kong, International Mindedness, and the unconscious act of breathing:

And being a [religious] school in Hong Kong it's like saying International Mindedness, it is like saying 'air' as it is there all the time, it has to be.

The leaders of School 4 and School 22 both stated that IM was more noticeable in the lives of their students than staff. The School 4 leader had this to say about the strong background and cultural heritage of the students:

Our students are significantly more international, or International Minded. Largely I think because where they come from. They come from families that are very traditionally Chinese, carrying values of three thousand years since Confucius, but they grew up in a very international city, in an international environment.

The School 22 leader also felt it was stronger or more visible in the lives of the students. She stated, “I think it comes from students, because of the multinational-ness of students.” She continued with the comment that with so many teachers in her school coming from Great Britain, the international flavour is not nearly as strong or as noticeable amongst the staff. She asserted

that one of the important tasks for schools is to be supportive of students in keeping their own cultural identity:

[Students] want to be recognised for that, whereas the teachers it isn't so big for them. You can see [evidence of cultural sharing by teachers] in the class, but it's not so much of a focus as it is for the children.

The leaders of School 5 and School 21 felt that IM was more noticeable amongst the staff than the students. The leader of School 5 commented:

I think the staff as a group are much more attuned to IM, the way they work with each other and are open to multiple perspectives. So I can see that in practice. The students, yes to some extent, but not as much as the staff.

School leader 21 stated that IM is more noticeable among the staff than the students primarily because of the more or less homogenous profile of the student body whereas the staff come from all parts of the world. This leader also reflected on how IM comes into play for him and the leadership team as he has had to adjust his leadership style when confronted by matters of IM. For him, coming recently from the local non-IB system in his country of origin, he has had to work harder to understand how things operate and make fewer assumptions, and be prepared to abandon ideas that may have worked in another context but do not work in his current school. He noticed a shift coming to an IB school wherein "We need to be more consultative, hearing [staff], involving [staff] rather than more authoritative so again leadership style has to change."

The follow up to the question of whether IM was more prominent and noticeable in the lives of their students or teachers was a question about whether teachers in their schools actually saw value in IM. Three school leaders found this to be a challenging question and indicated that they could not state categorically that IM was important to the teachers, but that it was important to other entities in the school such as the administration or the community at large. School 5 leader commented that it is important for staff to understand the positive value of cultural diversity and consequently there

exists a corresponding imperative for the Head to recruit teachers with this understanding in mind:

It is important to me, and it does inform the way I hire staff. We tend to be keen to ensure that the staff we hire do understand that importance about cultural diversity. It's not a random mix of staff, hired using professional criteria in teaching subjects, but we do work at creating this critical mix, so I would say that. Whether all the staff are aware of that I'm not sure, but it certainly is a factor to help me recruit, understand that it is quite imperative.

The leader of School 4 stated that there was a communal understanding of the importance of the concept of IM, but individually one might be hard pressed to see a manifestation of its importance. This school leader stated that IM "is around us" without individuals necessarily knowing what it was.

Again, not necessarily individually, but the school's philosophy and mission is to promote international values, at least Chinese and Western values. To make them coexist, promote each side to the other side. So it's around us... I would say it's important [for the school]. I would say that we have a lot of teachers who choose [School 4] because we have this. When they are here, they understand that it's something that we need to do, because that's part of our mission. I wouldn't describe it as important [for the teachers individually]. There is a level of understanding that we do it; this is our school.

School 22 leader responded in a metacognitive way to this question. She remarked that teachers are 'mindful' of International Mindedness, but they may not necessarily view it as important. She cited the example of a new teacher giving a strong opinion on a recent current affairs topic. A student in that class went home and told her parents what the teacher had said and the next day, the parent came in to see the principal, unhappy that the teacher had expressed an opinion in such a way. School 22 leader indicated that part of the training for new teachers at the start of their tenure with the school is to remind them to be culturally sensitive and to be careful what they say and how they say it, given that students in their classrooms come from all over

the world and may not appreciate the opinion being expressed in the classroom.

When it comes to culturally sensitive information that you're giving in a class, something that you're teaching or a topic, then we ensure that all teachers are very mindful of, if something happens in a particular country, or you're talking about the migrants in Europe, you must not give opinions on whether you think what Germany's done is right or wrong... As a professional, that you would be mindful that you could easily have children from any one of those countries that you're talking about in your class... So, I think it's important for teachers to be aware of that, we are in Hong Kong, it is not a bubble, it is a [pause]. Be mindful of that. In our training at the start of the year, our new staff training, we do give that message out, just be careful what you're saying, what you're doing. So, teachers are mindful of it. Important? I don't know.

In the literature review, I referenced Hayden et al's (2000) study on International Mindedness where a large number of respondents replied that 'In order to be international, it is necessary for students to be internationally minded' (118). Given the context of IM presented in this scenario in School 22, and when applying the layer of the tacit dimension, the data reported by Hayden begins to make sense that in order to be international it is necessary to be internationally minded.

Reverting momentarily to the literature review, I mentioned that some analysts share from their research rather pessimistic views of the IB and some of its constituent components such as IM (Adler 1997; Mackenzie, Hayden & Thompson 2003; Yamato 2003; Tarc 2009; Tate 2012; Bates 2012; Bunnell 2016; Waterson 2016), eliciting voices from the community such as parents that express an appreciation for the practical components of the IB such as standardized exams and university matriculation rates and less appreciation for the conceptual components of the IB such as IM. I therefore asked these five Hong Kong IB school leaders if they thought that parents were attracted to the IB because of its International Mindedness. One school leader answered "No" to this question; three answered "Yes", and one initially

answered with a “No”, then reflected on the answer, and change the answer to a “Yes”. The leader of School 21 was the leader who answered “No” to this question and his answer is based primarily on how parents in his community view the practical nature of their children’s IB education:

I think for the parents it’s more economic reasons. Having access to employment in China or Hong Kong. So that explains why this need to give the children some grounding in the language, culture, so that you appreciate China, appreciate the Hong Kong community and also Singapore because some will return to Singapore. So it’s more helping them to transit to different regions or different areas of work rather than having this more global perspective of the world around.

The leader of School 3 replied “No” to begin with but then changed her mind. She began by commenting, “I don’t know whether [parents] understand what [IM] means.” She reflected and changed her view on the question when considering the reasons why parents send their children to her school:

Israeli parents particularly, more than others, didn’t want to send to a Jewish school, their argument being ‘We have that in Israel.’ We want to see the rest of the world; we want them to gain International Mindedness... I would say that [parents] do search for International Mindedness maybe not knowingly; they do want their children to experience it.

A significant comment emerges in this last line that bears repeating: “...they do search for International Mindedness maybe not knowingly.” Later in this section I summarize the probing that I undertook with the school leaders on what Polanyi called ‘indwelling’ aspects of the tacit dimension. This comment about parents choosing IB schools for aspects such as IM “maybe not knowingly” is an example of indwelling aspects of the tacit dimension of IM.

The three schools who answered “yes” to the question of whether parents viewed IM as important tended to focus on what an international school in general could offer that would be different from what they experienced in the parents’ own school days. School 22 leader said, “It is important to our

parents; they also send their children here because they've made an active decision not to immerse their child in their culture of origin." School 4 leader said, "Yes, I think parents do come to us, to a large extent, because this is a soft move away from what they may have had in their own childhood." School 4 leader acknowledged that treating parents as a homogeneous unit was difficult because, "There is such a different range of parents, isn't there?" He listed some of the reasons parents choose his school and schools like his, most notably the number of native English speakers on the staff, and the welcoming atmosphere to non-Cantonese speaking minorities. He continued:

There are also some parents who have originated from Mainland China and they like the fact the school has got this broader perspective, whether you call it IM or not... They like this school because it gives their children some kind of cultural link with their Chinese heritage, yet it is a school that is, as they would see, international in its outlook.

The side comment "Whether you call it IM or not" gives important qualitative evidence once again to my research aims that are to show how difficult it is to formally define IM and yet there is ample evidence to suggest that it exists in the tacit dimension in so much of how Hong Kong IBDP schools identify themselves and in how they conduct their affairs.

6.3.4 Obstacles to IM

At a point in the semi-structured interviews I turned the focus to obstacles of IM in these leaders' schools. The purpose of this question was to probe once again the aspect of identity in this way: if you as leader are able to see what IM is, even in what we may call the tacit dimension, is there something holding you back from achieving it in a more concentrated or pronounced way?

This question elicited a variety of answers. The leader of School 3 indicated that cultural insularity was the greatest obstacle she faced in terms of finding a more solid footing for IM within her school and suggested that this might be a problem in other schools. She stated that she was passionate about refining the educational offerings in her school and in particular IM "because

that is why we are here.” She stated unequivocally her role in this way: “I am passionate about making sure the Brits know something else, or the Americans. That is why I am here.” Her thoughts extended in this way:

We are not in London or New York or Toronto or wherever. We are in Hong Kong with an expat community so how can International Mindedness not be at the core of everything we do?... So one has to take those strengths of Hong Kong, the multicultural environment we are in, and make that into an International Mindedness.

The leader of School 21 felt that a primary obstacle lay in the demands to prepare students for university overseas and this responsibility indeed had linkages to IM but also gave fewer options for breadth within the school context:

But there’s this thing that we have to keep in view: many of the students aspire to study beyond Hong Kong, to the US, Canada, or the UK. And therefore IM is more to prepare them for... the immediate need of going to university. So the only IM comes from there. Other than a global perspective of what the world’s all about, [IM is] not so explicit I guess.

The leader of School 5 indicated that the greatest obstacle linked to the administrative role was in finding the right staff who espoused an international mindset. This leader did not want to find just good teachers but teachers who are “happy to share with students where they come from, what they stand for.” This leader felt that a top priority for him as administrator was to ensure that his school “is comfortable for such a range of teachers. They want to feel at home.” This notion of staff feeling at home in a community of differences provides another extension of the IM family resemblance of ‘community’ at work within a tacit dimension.

The leader of School 22 stated that her school had made a conscious effort to build IM throughout the school so there were few obstacles. The conscious effort came by way of a systemic make-over a few years prior that saw the School move away from the British national curriculum to the IBDP “so we’re now very much more international.” Furthermore, the School had

made recent decisions to move Grades 10 and 11 away from the GCSE curriculum towards more international curricula such as the IGCSE and the IBMYP because “they’re less Anglo-centric.” She offered this comment about the reasons behind the changes: “A child could be writing in English about an English autumn that they’ve never experienced, so what’s the point in doing that?”

Despite the five school leaders expressing difficulties in defining, inculcating, or sustaining IM within their schools, through their voices we do see evidence of IM operating in the tacit dimension as a variant mixture of vibrant intersecting family resemblances. And schools find their own ways to make this variant mixture of resemblances comfortable, reasonable, and well understood. Whether or not this level of comfort can be defined by Polanyi’s terms of ‘indwelling’ is the final matter to be addressed in this chapter.

6.3.5 Indwelling of IM

As a final question in the interviews I broached the topic of whether these leaders felt that there was an indwelling of IM in their schools, explaining to the leaders in the interview that indwelling was something whose presence we may sense even if it is difficult to put our finger on exactly what it is or where it can be found. I was not able to ask this question in all of the interviews, given a time constraint in one, but I was able to pose this question in four of the interviews and each of the four school leaders stated in the affirmative that there was an aspect of indwelling of IM within their schools. The reasons given, however, were diverse. The leader of School 21 essentially said that there was an indwelling of IM within his School because it was an IB school. The leader of School 5 stated that many on his staff would accept the notion that there was an indwelling of IM in the School or “a kind of international dimension” shaped by being a School that was “inclusive, welcoming, and enabling people to come but still maintain their own identity, their own cultural heritage.” He was quick to point out, however, that this dimension did not come solely by virtue of being an international school.

School 3 leader picked up on the fiduciary trust aspect of indwelling that resonated strongly with Polanyi's views that indwelling occurs when knowledge is passed tacitly from one generation to the next through submission to the culture in which the practice or knowledge is constituted (1959, 69). School leader 3 agreed that there was an indwelling in her School based on asking herself the question about the sustainability of indwelling. Her interpretation of the sustainability of indwelling led her to conclude that if indwelling means being deeply rooted within an institution, presumably the person should be able to take the indwelling with him or her when they leave the institution. She further related this to the religious mandate of the School whereby there is a responsibility to heal the world. She stated that if one believes this to be true, "One can't not be Internationally Minded."

School 22 leader summed up this question by stating that IM is part of everything they do as a School, "part of the fabric of the School." This comment is reminiscent of Wittgenstein's description of language family resemblances from his *Philosophical Investigations*:

As in spinning a thread we twist fibre on fibre. And the strength of the thread resides not in the fact that some one fibre runs through its whole length, but in the overlapping of many fibres" (2009, 36).

Further evidence of the tacit dimension of the concept of IM experienced as a state of indwelling can be found in these comments by the School 22 leader:

It's about the people in the School, and what they bring and the flavours they bring. So, I think that's to me what "indwelling" is. It's about all those flavours that you celebrate there, and you've got all the curriculum stuff that goes around it that you hope that will send that child out as an internationally aware child. And, I always say that our kids are worldwide, not streetwise, but they are worldwide.

'Worldwise' provides us with yet another enticing extension to the language family resemblances of IM revealed in the content analysis of Hong Kong IBDP school vision and mission statements. School 22 leader summed up her feelings about the effect of IM and its indwelling in this way:

Yeah, that's what I saw as the term 'indwelling; it's sort of everything about the child when it leaves. [They will] have this feeling of 'Yeah, I've been part of a much, much bigger culture.'

This quote from a leader of an IBDP school aligns very closely with the quote from a student in an IB school in China related by Hacking et al (2016) and shared in the literature review:

But the thing about taking something for granted is that, you get used to it. But when you get used to this international atmosphere, you actually... you are internationally minded yourself... I think you learn through exposure more than practice (92)

6.3.6 Conclusion to analysis of semi-structured interviews

In conclusion to this section on semi-structured interviews, I conducted five interviews with school leaders of Hong Kong IBDP schools, probing their understanding or awareness of the tacit dimension of IM in their schools. Each of the school leaders admitted that their school did not have a definition of IM but its presence could be seen in other ways such as through aspects of the curriculum including but not limited to the study of languages and international studies type courses, through extra-curricular opportunities, through celebrations and awards, and through hiring practices. Each of the school leaders admitted that there was something about the presence of IM in their schools that they were unable to put their finger on, giving credence to my aim in this dissertation to show that IM exists palpably and powerfully in the tacit dimension in IB schools. One school leader asserted in fact that putting too fine a point on IM could lead to disagreement and even dissension in the staff, a hazard of over-specification identified by Polanyi when he wrote: "Dismemberment of a comprehensive entity produces incomprehension of it and in this sense the entity is logically unspecifiable in terms of its particulars" (1959, 45). Other leaders gave credence to the existence of the tacit dimension by describing it in this way: "Saying International Mindedness, it is like saying 'air'". This comparative statement offers by the same token a cogent example of a school leader's attempts to describe IM within the tacit dimension.

The concept of ‘indwelling’, the lived experience of the extreme inculcation of the tacit dimension, was acknowledged by the leaders, finding articulation in the comments of one leader who identified an overall outcome of the IB education at her school as “everything about the child” so that when the child leaves the school they know that they’ve been “part of a much, much bigger culture.”

Overall, the pragmatic methodology lent itself very well to these interviews because “ideas should be tested in practice” (Kloppenbergh 1996) and leaders were given the latitude to reflect critically on their own practice as it related to the overarching questions in my study. This pragmatic emphasis on real-world experience gave priority to establishing relevance in the voices of these educational professionals, unencumbered by a rigid line of questioning or fixed epistemological framework.

CHAPTER SEVEN: CONCLUSIONS AND IMPLICATIONS

7.1 Summary of research findings

A primary feature in this dissertation is the service paid by the empirical dimension to the theoretical, with the relationship established and legitimized through pragmatism. The double theoretical lenses of Polanyi's tacit dimension and Wittgenstein's family resemblances indeed have provided an enticing theoretical base which draws into its sphere the tacit dimension of IM as expressed and experienced in Hong Kong IB Diploma Programme schools. After establishing this strong theoretical base, these theories were tested in the practical realm by way of 1) content analysis of Hong Kong IBDP schools' online vision and mission statements, and 2) semi-structured interviews with leaders of Hong Kong IBDP schools. Through this practical application of the theoretical lenses of the tacit dimension, language games and family resemblances, I have demonstrated clearly that Hong Kong IB Diploma Programme schools know more than they can tell when it comes to IM.

In the literature review, I began by examining the history of the use of International Mindedness and its interpretation and application in the IB world. An analysis of the historical progression of the use of the term IM shows how the term has evolved into a place of prominence in the IB world, yet as Hayden (1996) and Singh & Qi (2013) report, IB schools find the term unclear and therefore the path uncertain when it comes to IM understanding and execution. The literature review revealed a general frustration over attempts by schools to 'organise the unorganisable' when it comes to IM (Murphy as cited in Hayden & Thompson 2000, 1). Providing fresh direction, Hacking et al's (2016) important study shows how insight can be gained into IM when the attention shifts away from solving the problem of how to define IM to authenticating IM in its many forms, yet their study re-affirmed the persistent goal of ultimately defining IM with acuity, and once defined, the corresponding need to measure it.

Another primary feature of this dissertation has been the effort to see IM in a fresh and strongly foundational way through the theoretical lens of the tacit dimension offered by Michael Polanyi. The tacit dimension upholds and values that which we can know but cannot fully describe, explain, or define. Related to concepts within language, Polanyi urged the development of an awareness of the subsidiary aspects of language that exist within the tacit dimension and a greater reliance “on largely unspecifiable clues which can be sensed, mobilized and integrated only by a passionate response to their hidden meaning” (Greene 1969, 118). An aim of this dissertation has been to find new ways to sense, mobilize, and integrate the largely unspecifiable clues of IM within IB schools.

The second theory that allowed me to develop a greater understanding of the largely unspecifiable clues of IM within IB schools is Ludwig Wittgenstein’s language games and parallel concept of family resemblances. With the application of Wittgenstein’s ideas I was able to see with greater clarity through the blurry, nuanced, and opaque landscape of the tacit dimension when specific language propositions are at stake. Wittgenstein’s family resemblances proved enormously helpful in the discovery and re-affirmation of integral IM features – features that can be known but not specifically identified – within Hong Kong IBDP schools, and in determining the limits and boundaries of these features within the tacit dimension.

In particular, Wittgenstein’s language games theory provided value with his reminder that language can be seen less as a codified system and more as an activity – a game in fact in which the fundamental focus should not be what words mean but the process of how we come to know and be able to explain what words mean (Sluga 2011). The value in this approach comes re-stated by Wittgenstein in his *Tractatus*, “A proposition can only say how a thing is, not what it is” (1999: 38). With respect to IM, an application of language games to the practical realities in which schools operate opens the door to a deeper sensitivity to how IM manifests itself in multiple ways rather than in a singular or narrowly prescriptive way. Wittgenstein also manages our expectations when it comes to such language complexities as IM by asserting the predominance in language games of family resemblances: “We can avoid

unfairness or vacuity in our assertions only by presenting the model as what it is, as an object of comparison – as a sort of yardstick; not as a preconception to which reality must correspond” (2009, 56).

As I have stated, a driving pursuit of this dissertation has been to establish an equanimity between the theoretical and the practical in further strengthening the understanding of how IM works within IB schools. In terms of the practical, I pursued two avenues of empirical data collection through, first of all, the content analysis of the vision and mission statements prominent in Hong Kong IB school websites. This content analysis through the theoretical lenses of the tacit dimension and family resemblances revealed patterns of family resemblances within IM school engagement.

For example, in the content analysis phase of this research, the word ‘community’ emerged as demonstrating a family resemblance to IM suggesting how schools weave intricate subsidiary aspects of IM into the colourful fabric of their individualized tacit dimensions. An examination of another resemblance term such as ‘excellence’ brought into focus the degree to which language terms have family resemblance, with the conclusion drawn in this dissertation that some terms such as ‘community’ have ‘close’ family resemblances while other terms such as ‘excellence’ have ‘distant’ family resemblances. Furthermore, within the tacit dimension, a family resemblance such as ‘world’ suggests that schools tend to favour other means of expression to indicate the presence or pervasiveness of IM. For instance, ‘world’ tends to be favoured by schools as a means to give more authentic meaning to the attributes and skills sought in connection to IM.

I was then able to probe more deeply these family resemblances of IM and IM’s broader tacit dimension during semi-structured interviews with leaders of Hong Kong IB Diploma Programme schools. These interviews created an opportunity for the authentic voices of IB school leaders to emerge, providing greater relevance to the connections made with respect to the tacit dimension and family resemblances of IM during the content analysis phase and an ever stronger connection back to the theoretical thrusts that drive this study.

In the semi-structured interviews conducted with five school leaders, I probed not only a continuation of the tacit dimension through family resemblances of IM but I also used the interviews as a litmus test to determine if such a matter as Polanyi's notion of 'indwelling' might be seen or acknowledged within Hong Kong International Baccalaureate Diploma Programme schools. According to Polanyi, indwelling is the culmination of knowledge development that starts with a personal awareness of the power and pervasiveness of the tacit dimension. Polanyi encapsulated this culmination in this way: "All knowing is personal knowing – participation through indwelling" (1975, 44).

In the schools with whose leaders I was privileged to conduct interviews there was certainly evidence of IM indwelling within the tacit dimension. One leader acknowledged this state of being in this way: "It wasn't International Mindedness, but it came from that place". Another stated, "It's like saying International Mindedness. It is like saying 'air'."

According to Polanyi, in order to discover this indwelling the individual "must presume that a teaching which appears meaningless to start with has in fact a meaning" (1966, 61). And this meaning becomes clearer as one develops more affiliations and affinities to the tacit dimension, allowing for the nourishment and flourishing of a like-minded community. In my study, the leaders of Hong Kong IB schools certainly gave strong indications that an indwelling of IM exists within their schools, as difficult as it was to pin-point its whereabouts. The responses from these experienced and thoughtful day-to-day gatekeepers of IM within IB schools gave a deep layer of consistency to the theoretical thrust of this dissertation and a strong aspect of legitimacy to my preliminary findings from the content analysis phase of the investigation.

7.2 Value of the study

In order to assess the value and implications of this study it is important to return to the study's aims and objectives repeated below and assess each of

these in relation to the value afforded to research methodology and institutional policy:

- A) What is the evolution of the term International-Mindedness (IM)? Does a literature review that includes tracking the history of the first use of the term IM to its appropriation by the IB provide insight into its current understanding and use within the IB world?
- B) How does Michael Polanyi's seminal *The Tacit Dimension* (1966) shed light on IB school engagement with IM? Is it viable to strengthen the theoretical outreach of Polanyi's tacit dimension by applying Ludwig Wittgenstein's concept of language family resemblances to IM to show how these family resemblances operate within the realm of the tacit dimension?
- C) What markers of IM exist in the 29 Hong Kong IB schools offering the IB Diploma Programme?

For research purposes, the value of tracking IM as I did in the literature review provided a historical context for IM and demonstrated IM's growing currency and application in educational settings, most particularly the educational setting of IB schools worldwide. In tracking the growing stature, prominence, and attention of IM within the IB world I was able to give context to the situation whereby schools are looking for answers to IM policy and practice, yet no official answers are forthcoming. Nevertheless, the historical background and impasse in policy has not stopped schools from forging ahead with attempts to make sense of IM within the realm of their own context. This study has been largely inspired and driven by the vacuum that exists at the foundational theoretical level that ultimately gives shape to policy and practice.

In terms of methodological processes, the way in which I have introduced and applied an extended theoretical approach offers a strong basis from which to examine the practical. It is for this reason that the methodological section of this paper was held in abeyance until the theoretical aspects could be fully addressed, acting as firm and constant touchstones through the empirical data.

The value of the study lies ultimately in its strong theoretical thrust that pragmatically seeks empirical evidence in a balanced relationship.

A second value within the realm of methodological processes can be seen in the provision of a pragmatic methodology that allows a certain freedom to explore connections without the encumbrances of dogma or orthodoxy. Karl Popper expressed magnificently this feeling of liberation in the service of practical applicability and in the adventurous spirit of scientific investigation:

I hope that my proposals may be acceptable to those who value not only logical rigour but also freedom from dogmatism; who seek practical applicability, but are even more attracted by the adventure of science, and by discoveries which again and again confront us with new and unexpected questions, challenging us to try out new and hitherto undreamed-of answers (Popper 2002, 15).

In my efforts throughout this dissertation to “try out new and hitherto undreamed-of answers” I have steadfastly abided by an overall pragmatic research methodology where adherence to the goal takes on a greater role than the methodological rigour that channels the researcher towards the goal. The goal from the beginning was to make better sense of IM, despite its vagueness and opacity, through an understanding of the family resemblances within the tacit dimension of IM and the theoretical and practical landscape in which IM lies within Hong Kong IB Diploma Programme schools.

There is further value in my study in the original pairing of the theoretical partnership of the tacit dimension and family resemblances. This pairing opens avenues for future research where there is an inability to make sense of multi-dimensional concepts and to leverage with greater effect their day-to-day implementation and practice. In terms of educational practice, from this point onward it is important to consider IM less as a passive taxonomy exercise answering questions such as “What is IM? What are its distinguishing features?” and more as an exercise of actively engaging with the various interconnected facets of IM shown to us through the tacit dimension.

Hacking et al's (2016) study calls to mind the importance of key related concepts to IM; where my study has taken this further is to 1) give theoretical credence to the interconnection of these related concepts and 2) to show that social enactment of broad concepts will continue to founder on uncertainties without a stronger theoretical base. Ultimately in this study I have been able to show how the various interconnected facets of IM form family resemblances of IM within the tacit dimension of IB schools. In this complexity of interconnectedness – interconnected complexity both theoretical and practical – if one allows a keener sensitivity to the broader integration of particulars within the tacit dimension, a potential bridge into a positive, new conceptual understanding may be established. This is certainly borne out in this study as tacit dimension singularities such as 'community' and 'world' and the resemblances they draw into their sphere offer new scope to an investigation into a vague concept such as IM.

In addition, for research purposes there is value in mixing the methods of schools' online vision and mission statements and semi-structured interviews. Content analysis done on the online statements provided both an early litmus test of the validity of the theoretical thrusts and a bridge to the social realm of school leaders experiencing IM as a reality in their schools in Hong Kong. In terms of policy and practice, my intent was to identify these markers less as validation that IM exists within Hong Kong IB DP schools and more as evidence to suggest how viewing these markers through the foundational lenses of the tacit dimension and family resemblances gives renewed grounding and applied purpose to the vibrancy of IM at work within IB schools.

Opening a pathway into the tacit dimension through the content analysis of online statements is not a method I had encountered in social science research before embarking on this dissertation. Yet the content analysis of Hong Kong IB DP schools' online vision and mission statements proved invaluable in unearthing family resemblances within the tacit dimension and in setting the limits of these resemblances. Furthermore, online vision and mission statement content analysis gave a foundational grounding to the theoretical roots of this study and provided complementarity when moving to the semi-

structured interviews. Establishing the foundational grounding in the content analysis provided the opportunity to probe deeper into the tacit dimension with Hong Kong IBDP school leaders in the semi-structured interviews, deeper even to the state of what IM ‘indwelling’ might look like within the tacit dimension of Hong Kong IBDP schools.

7.3 Implications of the study

Given its historical and contemporary statements, it is reasonable to assume that the IB will continue to expect schools to give International Mindedness a place of prominence in its schools. In the same manner, given its historical and current statements, it is reasonable to assume that the IB will continue its pattern of resolutely leaving the decision over what IM means to individual schools. Rather than see this as a deficiency or drawback, the aim of this study has been to demonstrate that through the lens of the tacit dimension, definitions, identifications, and categorizations assume a secondary role to the vibrant, authentic, inferential associations that enliven human discourse and engagement. Through Polanyi’s tacit dimension and Wittgenstein’s language games and family resemblances we gain the authorization and legitimacy to develop “the kind of understanding that consists in seeing connections” (Monk 2005, 72). Throughout this dissertation I have stayed true to developing the kind of understanding of IM that consists in seeing connections, not categories, as the primary way of knowing IM as manifest within the tacit dimension of Hong Kong IBDP schools. I offer that the theoretical anchors of this dissertation give legitimacy to the ‘hands off’, non-formalized approach that the IB has essentially taken on the matter. I furthermore offer that this approach to seeing connections within a tacit dimension enlivens the discourse around other contested language terms beyond the scope of this study.

One outcome of this study is the reasonable practical suggestion I make to the IB to consider changing the phrase ‘International Mindedness’ to ‘World Mindedness’. This suggestion is based on conclusions drawn from in particular the content analysis of Hong Kong IBDP school online mission and

vision statements. In the IM family resemblances revealed in these vision and mission statements it became clear that schools tend to favour other means of expression besides ‘international’ to indicate the presence or pervasiveness of IM within the tacit dimension.

In the process of conducting, transcribing, and analyzing the semi-structured interviews, I valued the time together with my interviewees – “fellow travellers” (Kvale & Brinkman 2008) as it were – and their responses indicated to me that they in turn valued the opportunity to reflect on IM and its meaning and presence in their IB schools. This dissertation gives evidence that school leaders in particular seek opportunities to reflect on the deeper aspects of our critical day-to-day engagement and more opportunities should be given to a focused examination of the tacit dimension of IM in PYP schools, MYP schools, amongst different stakeholders, and amongst schools in different cultural and geographical settings.

This study also has implications for a more intensive study of indwelling and its relation to the tacit dimension, language games, and family resemblances. ‘Community’ as a language family member of IM shows strong connections to indwelling and an awareness of and sensitivity to aspects of life and thought that unite us rather than divide us. I entered into this study with a determination to find a more positive pathway through the friction exemplified by the current state of IM understanding. It is my sincere hope that those who participated in the study and those who read this study find a re-affirmation of the family resemblances amidst the tacit dimension that set accessible and reasonable common ground for IM rather than a continuation of disputed territory. It is therefore critical that schools come to an authentic understanding of IM, borne out of their own unique context, and more importantly, engage in the fruitful on-going discussion with other schools about the tacit dimension of IM and how to make it dwell more amongst us.

In the Spring 2019 edition of *International school*, Hacking et al give a summary of their important 2016 study that has hitherto informed and framed the most current research on IM within the IB world. In this article they report two important findings from their research: 1) “What is powerful here are the

hidden messages that are carried by the student body” (9); and 2) “There is therefore a case for viewing IM practice through a lens that accepts that each school has a unique setting, and context of operation” (11). When incorporating my dissertation into this contemporary interest and research direction of IM within IB schools, my dissertation not only validates the hidden messages through multiple means but more significantly embeds these hidden messages in a philosophical framework that provides greater legitimacy and authenticity to these messages and the voices behind their delivery. Furthermore, the philosophical framework I shape in this dissertation provides a pathway to establishing strong theoretical-empirical linkages within the yet vague notion of “accepting that each school has a unique setting, and context of operation”. The theoretical domain of the tacit dimension of IM and the family resemblances interwoven throughout the tacit dimension hereby reveal less a random uniqueness and more a unifying, purposeful foundation to IM studies. This foundation provides legitimacy at the theoretical level while at the same time providing authenticity at the lived, personal, empirical level. Using the lens of the tacit dimension and family resemblances, the knowing if not the telling of IM is given greater clarity, thereby revitalizing the lived experience of IM practitioners with greater confidence and assertiveness.

Polanyi had the following to say about the possible outcomes when it comes to research:

- a) a fumbling, to be *corrected* later by our tacit understanding,
or;
- b) a pioneering, to be *followed up* later by our tacit understanding (1958, 93).

As a concluding remark and as I reflect on my own personal engagement with IM in the course of this dissertation, the journey began as a fumbling, surely, and ends somewhere short of a pioneering, but with the bright hope that others will follow up those aspects untouched or yet disjointed in the tacit dimension of IM.

APPENDIX ONE: HONG KONG IBDP SCHOOLS AND THEIR ONLINE GUIDING STATEMENTS (AS OF MAY 30, 2017)

SCHOOL 1

Our Mission

To provide a world-class international school where students, through active participation, achieve their personal best and graduate as skilled, influential and responsible international citizens.

Our commitment is to:

- Focus on excellence
- Cohesion and diversity
- Develop a community of learners
- Develop our students intellectually, socially, physically, spiritually and ethically in harmony with Australian culture
- Lifelong learning within the international community

[School 1] Values Star (in the shape of a 10-point star)

[School 1] believes in and practices

- Creativity
- Excellence
- Respect
- Honesty
- Diligence
- Collaboration
- Trust
- Responsibility
- Integrity
- Equity

SCHOOL 2

Vision Statement

To inspire excellence, cultivate character, and empower engagement locally and globally.

Mission Statement

[School 2] is a school united by the joy of learning, excellence in achievement and development of character. We will inspire academic and personal growth in our students by encouraging inquiry, stimulating creativity and innovation, embracing cross-cultural and global perspectives, and fostering meaningful participation and service.

To guide our work in achieving our Vision and Mission, [School 2] values:

- Responsibility
- Integrity
- Respect
- Critical Thinking
- Leadership
- Open Mindedness

SCHOOL 3

Mission

[School 3] is a Jewish Day School committed to providing students with the highest international standards of Jewish and secular education, grounded in personalised attention, a supportive environment and state-of-the-art techniques.

[School 3] is committed to developing and teaching an exciting, challenging and relevant curriculum in both Jewish and General Studies. [School 3] is also committed to teaching students about, and fostering a love for, Jewish values and traditions, and the Land and State of Israel and its language and culture.

Ethos of the School

[School 3] School is an independent Jewish Day School which follows Modern Orthodox principles and has a strong commitment to Zionism.

[School 3] places emphasis on adherence to traditional Judaism, as set out in the Shulchan Aruch (Code of Jewish Law).

In Jewish Studies, [School 3] teaches Judaism as a way of life, encourages each child to take pride in his or her Jewish identity and seeks to develop individuals who are more knowledgeable and committed to the Jewish tradition.

In General Studies, [School 3] is fully committed to achieving highest international educational standards measured against other leading international schools in Hong Kong and top private schools abroad, taught by experienced, qualified teachers in a manner which enables each student to realize his or her own potential.

[School 3] is an independent organization, unaffiliated with any synagogue. The school was established to encourage the participation of all Jewish families in the Hong Kong Jewish Community. Each student is respected for his or her individuality and Jewish affiliation and [School 3] strives to cultivate an atmosphere of mutual respect and cooperation, embracing all students.

The School's philosophy is only to employ experienced, qualified teachers who have demonstrated excellence in their previous schools, and to ensure that they are supervised by experienced administrators who assure that teachers provide a creative, caring and challenging environment. Through a generous teacher/student ratio and curriculum delivery that caters for a range of learning styles, the School offers a supportive environment that develops students' confidence, imagination and skills, in both academic and social spheres.

SCHOOL 4

Mission Statement

[School 4] is committed to the achievement of academic excellence and is characterised and enriched by its dual-language programme in Chinese and English. The mission of [School 4] is to inspire students to a lifelong love of learning. The school encourages intellectual curiosity and independent, critical and creative thinking which will maximise students' potential and promote the growth of the whole person.

The school prepares its students to be compassionate, ethical and responsible individuals, contributing to local and global communities, respectful of other views, beliefs and cultures, and concerned to make a difference in the world.

Mission Statement in Chinese

漢基國際學校以中英雙語課程為旗幟，並竭力達致最高學術水平。漢基的辦校宗旨是激勵學生終生愛好學習、追求知識。

我們啟發學生的求知慾，培養其獨立性、批判性、創造性的思考能力，以此最大限度地激發學生的潛力，促長其完美人格。我們致力於培訓學生成為富悲憫心、具高尚情操及責任感的人，期許他們對國家及世界作出貢獻，尊重別人的意見、信仰與文化、且能有所作為。

SCHOOL 5

School Motto & Core Values

"Through this place we thrive, we serve and find our place in the world."

We recognize that all students are uniquely talented. Within our exceptionally supportive community, students develop positive relationships and relish the opportunity to realize their individual potential to the full. Learning at [School 5] is highly student-centred, engaging and inquiry based. Through a broad range of experiences in and beyond school, students become confident, optimistic, compassionate and internationally-minded young adults, ready to find their place in the world.

SCHOOL 6

Vision

The vision of our school is to equip our students with sound knowledge, worthy qualities, dynamic social and technical skills to become contributors to society and leaders with integrity in a diverse and ever-changing world.

Mission

The mission of the school is to provide a liberal education based on Christian principles.

To realize this stated mission, the school has set the following objectives:

- To offer a well-balanced education for the development of the WHOLE person through effective means and agreeable strategies.
- To maintain the well-established school traditions.
- To nurture a unique cultural identity.
- To help students acquire critical thinking and creative skills.
- To provide opportunities for the development of good character based on Christian principles and students are expected to have the following qualities: trustworthiness, a sense of responsibility, fairness and considerateness.
- To cultivate self-respect and self-esteem through relevant activities so that each student can be a man of integrity, discipline, devotion, industriousness, courage and gratitude.
- To promote multiple intelligence so that students can fully maximize their talents.
- To equip our students to become life-long learners with a solid foundation of knowledge, essential qualities of good character and proper social and technical skills to achieve success in future challenges.

SCHOOL 7

Our Vision

Grow. Be passionate about being the best we can be.

Discover. Find wonder in the world around us.

Dream. Dare to make a difference for yourself, humanity and our planet.

Our Powerful Learning statement

This statement defines what [School 7] teachers seek to achieve with their students. It was developed by our teachers at the same time the Vision was developed by the whole [School 7] community.

At [School 7] we believe that powerful learning and teaching occurs under a shared spirit of respect, which dignifies and prizes our diversity of experiences and perspectives, reaches into our traditions as well as into the future, excites a passion for ongoing inquiry and strives to help all learners reach for enduring excellence.

The IB Learner profile attributes:

The IB learner profile defines the type of learner that [School 7] hopes to develop through our programmes. We aim to develop internationally minded people who display the following learner profile attributes:

- Inquirers
- Knowledgeable
- Thinkers
- Communicators
- Principled
- Open-minded
- Caring
- Courageous
- Balanced
- Reflective

SCHOOL 8

Motto

The Chinese Name of [School 8] is “Hong Xin Shu Yuan”, which originates from the scripture, “Love bears all things, believes all things” (1 Corinthians 13:7). We also adopt the scripture as our motto.

Vision

[School 8] is determined to provide our future leaders with quality education and become one of the best schools that the community could always look up to.

Mission

Through Christian education, [School 8] pledges to cultivate students’ ethics and morality to act with integrity and honesty. They think, inquire, interact, reflect, strive and excel within and beyond our school-based international curriculum framework. As a school that values and celebrates respect for diversity, we are dedicated to fostering students’ consciousness of Chinese culture, and equipping them with international-mindedness and holistic abilities for lifelong learning.

SCHOOL 9

[Motto]

An Excellent Education for Everyone

Our mission

To provide, together with families, a nurturing, culturally diverse community that inspires our young people to realize their true potential and be confident, independent learners as well as responsible global citizens with moral values and integrity.

Our team is committed to providing a **world-class school environment** anchored in Hong Kong, **delivering academic excellence** based on a **multilingual/multicultural education** (French, English, Mandarin) and

developing **caring, respectful citizens**, proud to belong to the [School 9] community.

Our values

At [9], we:

- 1) Appreciate individual, cultural and international diversity
- 2) Create a challenging and rewarding learning environment
- 3) Foster individual personal development including physical, creative and artistic growth
- 4) Provide a strong support network with an enthusiastic, highly qualified team of teachers
- 5) Encourage academic excellence and provide guidance on career choices for the future

SCHOOL 10

Our Mission

At [School 10] we encourage and foster the talents of our students – as well-rounded individuals, responsible team members and open-minded citizens of the 21st century.

We cooperate. We share. We learn from each other. We are a centre of educational excellence, within a vibrant, creative and caring community.

Part of the network of German International Schools in the Asia-Pacific region, [School 10] is a selective international school offering a rigorous and challenging learning environment to students from diverse ethnic backgrounds.

- We strive for academic excellence and prepare our students to take the German International *Abitur* (German stream) and the International Baccalaureate Diploma (English stream), paving their way to leading universities around the world.

- We encourage multilingualism. German and English serve as first languages in the respective streams. A particular emphasis is put on the learning of German, working towards the German *Sprachdiplom* I and II examinations in the English stream. We provide an environment in which students of diverse backgrounds learn to communicate effectively in these languages. In addition, second languages including Putonghua, French, and Latin are offered.
- We foster multiculturalism and view cultural diversity as an asset. We encourage our students to actively care for the world and those with whom we share it. We aim to deepen understanding of the environment and of cultures, with a special focus on our host country, China.
- We provide enrichment through a wide range of extra-curricular activities that form an integral part of our school programme.

SCHOOL 11

Mission Statement

[School 11] is a **dynamic learning community** that provides a **rigorous international education** characterised by mutual benefit and support. As an **educational leader**, [School 11] empowers learners to pursue **pathways to individual excellence** by fostering creativity, communication and problem-solving skills. [School 11] learners develop an evolving understanding of our changing world, leading them to engage in responsible action motivated by their interests, strengths and ongoing reflection. [School 11] is committed to maintaining a diverse, collaborative and **captivating learning environment** in which students become adaptable, confident and tolerant, equipping them for the future.

Vision Statements

Pathways to Individual Excellence

[School 11] believes that a diverse community, grounded in mutual respect, enhances learning for all members of the community. Learning with friends who come from different parts of the world, speak different languages at home, identify with different religions and belief systems and possess different skills, talents and interests develops open-mindedness, an important component of our students' future success.

At [School 11], diversity includes learning styles and abilities. [School 11]'s student body is rich in individuals who reflect the world at large and who possess an array of talents across multiple pathways to individual excellence: intellectual, physical, social and emotional.

Diversity on its own is static and value neutral. To make diversity dynamic and positive requires the intentional inclusion of all students in every aspect of the life of the school. [School 11] is committed to a practice of inclusion based on three fundamental beliefs that all children:

- Have gifts to be nurtured and celebrated.
- Can learn in one environment, collectively, collaboratively and to their mutual benefit.
- Deserve the opportunity to fulfill their greatest potential.

[School 11] implements these beliefs through:

- Admissions and hiring policies that promote intentional diversity.
- Differentiated teaching methods and internationally-sourced best practices that engage and respect diverse learners.
- Inclusive classrooms and practices.
- Pathways to individual excellence that facilitate personal definitions of success that culminate in three paths to graduation.

Pathways to Individual Excellence and Global Citizenship:

[School 11] is actively committed to promoting internationalism and interculturalism through pathways to individual excellence that nurture:

“Global citizens who are self-managing, self-monitoring and self-modifying; constantly seeking to identify personal strengths and challenges; committed to recognising and valuing the contributions and capacities of the people around them; and developing interdependence through tolerance and understanding.”

Vision Statements continue as above with several lengthy paragraphs arranged around these headings: [School 11] as an Educational Leader, Rigorous International Education, Dynamic Community of Learners, Captivating Learning Environment – these are also listed as the school’s core values

Core Values

Rigorous and Inclusive International Education

Captivating Learning Environment

Pathways to Individual Excellence

Dynamic Community of Learners

Educational Leadership

SCHOOL 12

No published mission or vision statements. [School 12] publishes a welcome message:

The school celebrates high academic results, has a strong community ethos and provides a supportive environment where students of all nationalities can thrive.

SCHOOL 13

Values

The [School 13] Community... Pursues Excellence...

Through our passion for teaching,

Through our passion for learning,

Through our determination to be the best we can be,
Through our resilience in the face of challenge.

Embraces Responsibility...

For our learning and teaching,
For our words and behaviour,
For our leadership,
For our local and global community.

Celebrates Individuality...

By recognising a variety of approaches to learning,
By recognising a variety of approaches to teaching,
By respecting our diversity,
By valuing empathy.

SCHOOL 14

Our school is part of the [School 14] Residents Association group of schools. We grew from the requests of parents, who sought an alternative to the education provision offered in the Hong Kong mainstream community. We exist because of the Association and as such we carry on their support for the classical Chinese educational virtues of advocating the development of a student's moral, intellectual, physical, social, and aesthetic capabilities. (College mission statement 1958)

The members of our association moved to Hong Kong from Kiangsu and Chekiang provinces and Shanghai. They are outward looking, adaptable, industrious and flexible. Whilst cherishing their origins the members view all cultures and peoples with respect and value diversity and homogeneity in equal measure.

Our school will strive to develop the same qualities in our students. The International Sections of our Schools are firmly placed in the "International" sector of education in Hong Kong. Like many schools in this sector we were founded by immigrants, but we are not rooted in a

foreign culture. We are Chinese in outlook and international in spirit. Our mission is to provide an education which reflects our beginnings but looks to the future. We respect and value the culture of our students and staff no matter where they come from, and draw on these cultures to give a balanced global perspective to our work.

The school has a high regard for the value of language. Here we refer to our roots and Mandarin is extensively studied. English is our media of instruction in all other areas. No matter the mother tongue of our students or staff it will be shown the same respect as any other. Human thought and endeavour are closely linked to language and we will not give up the opportunity to draw on the wisdom of other cultures just because it is outside our comfort zone.

We will endeavour to help our students grow into responsible, considerate, enquiring, young adults, who can make a positive contribution to the world. Our students come from many countries and will study and work in many more as they progress into adulthood. It is our intention that wherever they may go our students will be a welcome addition to that country and be able to keep growing and learning.

SCHOOL 15

Vision Statement

[School 15] is ambitious in developing its fine traditions of high achievement and creativity in an engaging, enjoyable and sustainable learning environment.

How [School 15] Aspires to the Vision Statement

- We aim to celebrate diversity in an inclusive and supportive international community.
- [School 15] is ambitious in developing its fine traditions of high achievement and creativity.
- We seek to develop an engaging, enjoyable and sustainable learning environment.

SCHOOL 16

United World Colleges Joint Mission Statement

[School 16] makes education a force to unite people, nations and cultures for peace and a sustainable future.

[School 16] Values and Mission

[School 16] is part of the United World Colleges movement and as such we share the mission and values of all the Colleges. UWC believes that to achieve peace and a sustainable future, the values it promotes are crucial:

- International and intercultural understanding
- Celebration of difference
- Personal responsibility and integrity
- Mutual responsibility and respect
- Compassion and service
- Respect for the environment
- A sense of idealism
- Personal challenge
- Action and personal example

UWC schools, colleges and programmes deliver a challenging and transformative educational experience to a diverse cross section of students, inspiring them to create a more peaceful and sustainable future. UWC was founded in 1962 with the vision of bringing together young people whose experience was of the political conflict of the cold war era, offering an educational experience based on shared learning, collaboration and understanding so that the students would act as champions of peace. We remain committed to this goal today but have expanded our reach to embrace the tensions and conflicts that exist within as well as between societies...A UWC education reaches far beyond a student's time at a UWC school or college or on a UWC short programme. Our students share a lifelong commitment to our values. Many see their time in our classrooms and on our campuses as the beginning of their UWC journey: a

transformational time in which they find ways to achieve a more peaceful and sustainable future – a commitment that will continue throughout their adult lives as UWC alumni.

SCHOOL 17

Our vision

Experience and vision complement each other. We believe that each child loves learning and has different potentials. Provided that their interest is stimulated, that they are given appropriate guidance, that they are given opportunities to develop their confidence, that they are cared for and constantly encouraged, they will become outstanding people.

Our mission

To nurture students who are assets to Hong Kong, China and the world.

The school offers an excellent learning environment which includes appropriate teaching targets, effective teaching strategies, well-qualified teaching staff, a student-centered curriculum and ideal teaching facilities.

In addition, the school values the co-operation of parents, cultivates a desire for learning among students, fosters an ethos of a learning community, and aims to provide a happy and stress-free environment in which students can develop into righteous, responsible, knowledgeable, internationally-minded and independent life-long learners who can face the challenges of the future.

SCHOOL 18

Motto

Respect, Love, Diligence, Honesty

Our Mission

- We aim at providing students with a happy, harmonious and positive learning environment conducive to moral, academic, physical, social, personal and artistic development.
- We nurture students with solid foundation for further studies and better career prospects.
- We promote students' language proficiency in English, Chinese and Putonghua, and skills in Information Technology.
- We help students build up confidence, thinking skills, analytical skills and perpetual learning ability in order to better prepare them for the challenge in the 21st century.
- We promote all-round education in students' moral, intellectual, physical, social and aesthetic development.

SCHOOL 19

Our Mission

[School 19] is a student-centred independent school.

Through a rigorous and holistic curriculum, the college will develop global citizens who strive for excellence, appreciate the aesthetics and are empowered to take progressive action.

[School 19] strives to build a culture that promotes peace and democracy, values diversity and works towards a sustainable future for all.

Our Bedrock Principles

[School 19] frames internationalism through its “Bedrock Principles” to illustrate who we are as a college community, what we intend to accomplish together and how we will measure success in realizing these principles. [School 19] is committed to creating an environment where all

learners are global citizens who embrace diversity, are confident with change and possess a healthy sense of self. This internationalism is informed by our educational programme and demonstrated in the action we take and the engagement we have with others through language and technology fostering greater intercultural understanding.

- To model the IB Learner Profile to build and sustain relationships with families and colleagues to create a culture of lifelong learning dedicated to a holistic and international education as measured by observation, feedback from parents and retention of teachers and students.
- To implement the IB programmes with fidelity and integrate curriculum, instruction and assessment with and across the PYP, MYP and DP to increase student achievement and create a continuum of learning between year levels as measured by observations as well as formative and summative assessments.
- To provide students opportunities for pursuing action, outreach, fieldwork and authentic learning experiences in the local and international communities in order to make the curriculum relevant, and service to others genuine as measured by increase participation in programmes and survey feedback from stakeholders.
- To utilize instructional technology tools to increase achievement by actively engaging students with the curriculum and with one another as measured by observation and student performance.

SCHOOL 20

Mission

‘Ours is a culture where we take responsibility for fulfilling our own potential and that of others for the good of humanity at all levels.’

Values Statements

Holistic learning

Positive Relationships

Curiosity and Passion

Persistence and Resilience

Creativity

Integrity

Community

Aims

A love of learning will permeate everything we do, uniting all members of the community.

At [School 20] we aim to:

1. Foster a spirit of inquiry, a sense of adventure and develop self-confidence and self-esteem in all members of our community.
2. Develop and consolidate a balanced, rigorous and relevant curriculum adaptive to the needs of all students.
3. Form and maintain meaningful communication with parents, partner schools and the wider community.
4. Maintain an English speaking and learning environment which embraces our multilingual community.
5. Induct all those new to our school in accordance with our values and beliefs so they are encouraged to feel part of our enterprise and mission, and embrace our culture.
6. Promote the ethos of creativity, action and service throughout school life and all curricula.
7. Facilitate opportunities for leadership, in its myriad forms, at every level.
8. Adopt an active, socially conscious and informed approach to both our own environment and the world around us so we can live in a safe, clean and sustainable world.
9. Work individually and in collaborative, interdisciplinary teams.
10. Listen to, and value, all voices, so we are a truly inclusive school.

11. Optimise relevant research about intelligence, thinking, the brain and the ways we learn, in order to reflect upon, and continually evaluate, what we do. This way every individual will flourish.
12. Enjoy life and nurture in everyone the feeling that their time at [20] is pleasurable and rewarding.
13. Encourage each individual to exceed their best in a culture where excellence is recognized in its multiple facets.
14. Prepare students to achieve ambitions beyond school: in further education, careers and in balanced ways for life-long learning, inspired by the values of the people at [School 20]

SCHOOL 21

Vision

A vibrant community striving for excellence.

(Chinese)

Mission

To develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect.

(Chinese)

Values

Respect, Responsibility, Resilience, Integrity, Care,

Harmony

(Chinese)

Philosophy

We respect the dignity and worth of all the children under our care. We believe that all children can be nurtured to achieve their full potential within a school environment that is both caring and challenging. We expect all children to be respectful and responsible and to rise to the challenges of life.

Outcomes Of Education

At the end of Secondary school, pupils should

- have moral integrity
- have care and concern for others
- be able to work in teams and value every contribution
- be enterprising and innovative
- possess a broad-based foundation for further education
- believe in their ability
- have an appreciation for aesthetics
- know and believe in [country]

SCHOOL 22

Philosophy

Making a Difference

Our purpose at [School 22] is to raise consciousness in our school community about the way individuals **make a difference** in a complex world. Our learning philosophy and environment promote freedom of thought, expression and action. We educate all students to develop their skills and their deep learning so they can make informed decisions and take action responsibly.

We believe that individual success will be demonstrated when our students are happy, resilient and curious thinkers who thrive in an inclusive, resourceful and compassionate community. Our aim is to offer the opportunities and the guidance for them to become honest, responsible and courageous citizens. We want all of our actions as a community to promote learning and the holistic concept of **sustainable futures**.

Internationalism and Intercultural Understanding

[School 22] is a rich and diverse community. We seek at all times to raise a consciousness of the inter-connectedness of the world and our place within it. We strive to promote freedom of thought, leading to actions that

have personal meaning and local or global significance. Students are encouraged, through the curriculum and in their day-to-day school lives, to develop their international mindedness and an appreciation that there are many different perspectives from which to view our human existence.

As we reflect in our Making a Difference philosophy, education for internationalism continues outside the classroom with the intention that providing diverse learning environments allows students to value the world as the ultimate context for their learning. The great majority of our extra curricular activities (for example, Model United Nations and TEDx) and our MaD Service trips (to countries such as Laos, Thailand, the Philippines and China) provide students with the opportunity to engage in cross-cultural perspectives and issues.

Teachers at [School 22] understand the importance of supporting students to comprehend and act on needs that may be far from their geographical context – but at the same time not to neglect human and intercultural issues within their own environment where inequities and misunderstandings continue to exist.

We celebrate the fact that the diversity within our school community supports students, both in understanding global issues and in developing pluralistic attitudes. We believe that this environment allows our young people to embrace the differences which surround them, almost intuitively at times and without conscious intent. Chinese students dance in Diwali celebrations, Europeans join the Lion Dance Team, our sports teams do not separate on racial lines, our student leaders come from all sections of our community. We promote a wide range of languages through our curriculum (Chinese, French, Spanish, Japanese, Korean and others) to show an appreciation of multilingualism and as a reflection of our common humanity and our cultural difference.

The IB Learner Profile

Our School Philosophy merges completely with the intentions of the IB Learner Profile. We see the Learner Profile as the aspirational ‘end’ and

the IB Approaches to Learning (ATLs) and Service Outcomes as the *means* to that end. We intend that a graduating [School 22] student will have a personal profile which shows progress and personal development against all ten elements of the Learner Profile. We do not see that the Learner Profile is a tool, in itself, for measuring progress but that it is a summation of all of the experiences that an [School 22] learner is exposed to during a school life. The three strands of our curricular offer – academic, pastoral and Values in Action and the personal portfolio that a student will build against each of these three organisers is the tangible record of progression and achievement towards the aspirations of the Learner Profile.

Values

- We work to **nurture** ourselves, our society and our planet and take **personal responsibility** for a **sustainable future**
- We approach and engage other people with **respect** and **honesty**
- We manage ourselves and our learning by developing **self awareness, resilience** and **courage**
- We explore our world with **open minds** and **compassionate perspectives**
- We use our **initiative** and **commit** to making a difference by being **creative, resourceful** and **reflective**

SCHOOL 23

Vision

In the spirit of "**Faith, Hope, and Love**", to nurture our students as future leaders by instilling in them a culture of excellence, high moral values, an altruistic spirit, a passion for lifelong learning and a global perspective.

Mission

1. Uphold the founding Christian spirit of our schools: "Faith, Hope and Love"
2. Nurture academic excellence and lifelong learning
3. Cultivate exemplary conduct, proper attitudes and correct values
4. Develop an appreciation for the arts and competence in other activities
5. Develop a global perspective, foster environment stewardship and serve humanity
6. Advocate strong communication and interpersonal skills to promote harmony, mutual respect, appreciation and peace among humankind
7. Adopt a shared and inclusive governance model
8. Provide the best possible facilities and environment conducive to studies
9. Maintain a professional and caring academic and administrative staff
10. Transform our schools into a vibrant community of scholarship and learning

School Ethos

The motto of the School is "**Faith, Hope and Love**". We are committed to developing in our students a positive outlook on life and mutual respect and concern for each other.

We stress integrity, scholarship and excellence, and also modesty and simplicity of life. We are dedicated to making the School a loving and caring community where students from different social backgrounds can interact, learn and pursue academic excellence together so that they may lead responsible and fulfilling lives.

SCHOOL 24

Vision

[School 24] aims to provide quality education and training for the whole person, with a balanced emphasis on moral, intellectual, physical, social, aesthetic and spiritual development, in a caring and supportive Christian environment. We believe in equipping students with life-long learning skills, sound moral principles and broad global perspectives so that they become competent, committed and resourceful leaders of tomorrow.

Mission

- To offer students a modern, all-rounded and liberal education through a diverse and flexible curriculum
- To inculcate in students a sense of moral and spiritual integrity based on Christian principles
- To offer students opportunities to appreciate, stretch and realise their own special potential
- To foster the development of generic skills for life-long and life-wide learning, particularly critical thinking
- To help students acquire high proficiency in English and Chinese, including an emphasis on Putonghua usage
- To assist students to adopt a multi-cultural and international perspective in life, and to network the school with overseas educational institutes
- To build up students' leadership strengths such as stamina, confidence, commitment, and problem solving skills
- To develop students' appreciation of their cultural heritage and national identity
- To nurture students to become caring, responsible, and open-minded citizens in order to serve society, their country, and the world
- To boost students' social and life skills, independence and self-discipline through programmes such as enriched mandatory boarding
- To unleash the creative potential of students to enhance their aesthetic development and nurture enquiring minds

- To train students for physical fitness and help instill in them a good sense of sportsmanship.
- To adopt an interactive and student-centred approach in teaching with favourable teacher-student ratio
- To encourage teachers' professional growth and collaboration so as to maximize effective teaching and vocational satisfaction.
- To become partners with parents, the alumni of the School and the community at large to foster mutual understanding, care and collaboration.

SCHOOL 25

Vision & Mission

[School 25] is founded on the Truth of the Bible and on a global education perspective. It adopts the “through-train” mode of primary and secondary education, takes advantage of the flexibility of the direct-subsidy scheme and enjoys well-equipped classrooms and buildings with high-tech learning facilities. With these, [School 25] is in a privileged position to develop into a unique school of character, meeting world-class standards and comparing with high quality schools around the world.

We strongly believe that the heart of education is education of the heart. [School 25] is committed to assist our students to pursue an abundant life built on truth, goodness and beauty. We aim at providing an all-round education leading to students' spiritual, moral, cognitive, aesthetic, physical and social growth. The school also cultivates and enhances students' ability to inquire, reason, self-learn, solve problems and to face the many challenges of life. We aim to cultivate a culture of learning whereby learning is an effective and pleasurable undertaking for students. In addition, we work to ensure that this culture will also be shared among school board members, the principal, teachers, and staff members as well as parents

We trust that life kindles life. On this basis, [School 25] will serve as a meeting point for talented local and overseas educators to work hand-in-hand in various positions throughout the school. We maintain a strong connection with external organizations, staying up-to-date with the latest educational and scientific research, and implement new educational theories and ideas to ensure our continued progress in the direction of excellence. We also share our practices and experiences with other schools to raise the quality of education throughout the world.

The school invites parents to collaborate with management. We will set aside resources to enhance the professional growth of our teachers and to enrich their personal lives. Ongoing improvement and adjustments in the curriculum, teaching methods, and the design of learning activities, assessments and management will help the school set the right direction to provide quality education for the community.

SCHOOL 26

Ai 愛 (Love and Passion)

愛 (ai), or love, is an expression of our passion in life. We give our best in all of our endeavors; nothing is ‘half-hearted’. We show a love of learning and intellectual curiosity that goes beyond the classroom. We immerse ourselves in our hobbies and interests and appreciate the achievements of others. 愛 means that we find happiness in our friendships, with our families, and our loved ones.

Li 禮 (Etiquette and Ceremony)

The spirit of 禮 (li) is found in the exemplary, cultured behavior of the true gentleman or lady. In 禮, we find the rules and precepts that constrain our actions, and mold our routines and interactions. 禮 also shapes our school discipline and ceremonies, providing signposts and rules to guide us through life. A person with 禮 treats others with courtesy and respect. We control our impulses and act after careful consideration. Our ceremonies

and formal actions express 禮, showing our deep understanding and respect for our core values.

Yi 義 (Principles and Justice)

義 (yi) embodies the quality of being principled, committed to justice, and standing up for our beliefs. We believe in fairness, that right will prevail, and that we are all held accountable for our own actions. We show personal integrity in all that we do; we strive for higher standards that go beyond what is expedient, convenient, or arbitrary. We believe in justice in society and support it with our actions. We are trustworthy and always ready to help those around us.

He 和 (Harmony and Tolerance)

We live in moderation, tolerance, good humor, and joy through the virtue of 和 (he). We control our tempers and promote peace. We seek to include and embrace others, replacing confrontation with understanding. We are peacemakers, avoiding words and actions that might cause unnecessary misunderstanding or conflicts. We seek to live with nature. We recognize that to achieve harmony, we need to give generously and receive graciously. We promote international and cross-cultural understanding.

Ping 平 (Balance and Equality)

平 (ping) means balance and equality. We know that in all dimensions of life there is a time for work, a time for rest, and a time for play. Through 平 we learn to find the balance between external demands and internal desires. Equality in our community is both the right and the responsibility of each member. We share common aspirations and goals that consider all genders, ethnicities, faiths, beliefs, socio-economic backgrounds, and physical abilities to be equal. 平 is closely tied to the concept of 和 (he): when we place these two characters together, they form the word ‘peace’ (和平). [School 26] strives to be a place of balance and peace.

SCHOOL 27

OUR VISION:

A student-centred community of academic and personal excellence, combining international perspectives and Chinese heritage.

OUR MISSION:

We will:

- Develop a culture which places students' interests at the centre of decision-making.
- Support students in taking ownership of their own development.
- Develop a collaborative environment and sense of belonging among all stakeholders and promote active partnerships to nurture a supportive community.
- Promote a culture of passion in inquiry learning and teaching ensuring students strive to reach their personal and academic potential.
- Promote international-mindedness and cultural awareness with a strong bilingual foundation.
- Become a hub of Chinese culture to promote and develop pride in the Chinese heritage.

SCHOOL 28

Motto

Strength from Diversity: inspiring students to become responsible global citizens

Our Mission

We seek to encourage individuality; foster respect for difference and value learning from others within an international community school.

We strive to inspire and support all students in achieving their individual potential for a successful life as responsible global citizens.

Aims

- To promote excellence and enjoyment in teaching and learning
- To motivate through high expectations of personal initiative and individual achievement
- To challenge in academic, sporting and creative endeavour
- To provide an inclusive, balanced and culturally diverse curriculum which is centred on the attributes of the WIS learner profile
- To encourage the ethical, emotional and physical development of each individual
- To provide a safe, supportive and happy environment
- To commit to holistic education in providing a diverse range of meaningful opportunities beyond the classroom
- To develop lifelong learners who approach the world with confidence and curiosity

Values Community: Collaboration, team work and unity of purpose Compassion: Service and action at school, locally and globally Consideration: Honesty, tolerance and respect for others Commitment: Recognition of our place and responsibilities within the communities in which we live Courage: To challenge ourselves as individuals and as a community

SCHOOL 29

Philosophy and Objectives

[School 29] has pioneered a new paradigm in international education. We define an international education by what goes on inside the student. It is about the internal transformation of the child. This is affected by the international school's culture, which is created by the teaching and learning environment, the administration, the overall content and process which links to the character formation of the child. The international education ethos that [School 29] reflects can be seen in the content and process of education that leads our students to an inner transformation whereby they are both Eastern and Western.

[School 29] is committed to educate the whole person from infancy through secondary education. We strive to unite the best elements of Eastern and Western traditions and practices, the growth of the individual and the inquiring mind as well as develop a sense of personal responsibility and social welfare of all. [School 29] international curriculum is designed to be developmentally appropriate for each age level, rooted in a bilingual education in multicultural environments utilizing instructional and information technology, fusing both Western and Chinese philosophies for character formation. Our holistic approach to education involves cooperation with parents, family, community and world around us.

[School 29]'s educational objectives are to:

- Provide a holistic education that nurtures the whole person
- Promote multiple-intelligence development to allow students to develop their own individual talents
- Uphold moral and spiritual values based on Christian faith, affirming the worth and dignity of each individual while instilling in each student a caring attitude towards people and the environment
- Nurture in each student an open outlook in life, respect for cultural diversity and the beliefs and values of all people, and a sense of commitment and social responsibility
- Integrate high technology, sciences and the arts to allow students to adjust well in a competitive global society
- Provide a bilingual programme that emphasizes both English and Chinese languages and cultures and leads to fluency in these two world languages of the 21st century
- Provide individualized attention and guidance to meet the needs and to develop the potential of individual students

- Incorporate a research-based curriculum that is regularly evaluated by teaching and research professionals to improve the quality and effectiveness of our programmes

APPENDIX TWO: INTERVIEW WITH HEAD OF SCHOOL 3

Tim: What are three words that you would associate with International Mindedness?

A: Mutual understanding and respect. I know that is not three words but that is how I would define it (pause). Empathy, knowledge, and interest.

Tim: Please describe an area in your DP programme where IM would be most visible to an outside observer.

A: I think I need to start with a little bit of background because we are a unique school. We are a unique school because we are a Jewish school. We are a Jewish school that is an international Jewish school and in grades 6-12 we have non-Jewish children that we call, ironically perhaps, the international stream. Most of them are Chinese but by no means all of them and they are a relatively small group of between 1 and 4 kids per grade which is one class anyway. So in our DP programme International Mindedness permeates every aspect, as it does at the school, but if you want specifics, definitely in CAS, definitely in TOK, definitely in the functioning of the school in areas like assemblies, celebration of annual events along the way, be they Jewish, international or local. So whether it is Chinese New Year or whether it is one of the Jewish highlight festivals or whether it is through all the CAS that they do which is quite heavy or whether it is through the TOK.

Tim: I noticed you are one of the few if not the only international Jewish schools in the region.

A: Correct. There are kindergartens and there is a primary school in Singapore which set up as a through school and they have now cut back to grade 8 so we are the only through train school in Asia.

Tim: And you have just added PYP as well?

A: We have just added.

Tim: So some of this will be repetitious as well so I am not sure if you want to cycle back but you touched on this already ... number 3 is 'What Does IM look like in the curricular realm of the school?'

A: So the curricular realm, you have the MYP, which lends itself to International Mindedness whether it is in Individual and Societies, whether it is in Science or English or any of those subjects but we have another layer because we have [religious] studies and international studies. The international kids do International Studies and the Jewish kids do Jewish Studies for the most part; however, some international kids elect to do Jewish Studies or Hebrew so it permeates through the Mandarin, through the Hebrew but particularly I would say Individuals and Societies. And Jewish Studies is taught as an Individual and Societies subject entirely so that is very, very important and that is within the curriculum. I don't know if one sees it in subjects such as Math. I think Science there is some, and the other thing of course is the faculty, as in all international schools, is so international.

Tim: And a follow up question is on the extracurricular side.

A: That's endless. We have a very robust extra-curricular programme, rather co-curricular. We don't call it extra-curricular; we actually call it co-curricular. It is very robust, it has a full range of activities within the school, within the community and outside so whether it is sports which is the rowing or sailing, or whether it is the art jam, or MasterChef that we run which the kids love, interestingly the boys as much as the girls. So MasterChef is a good example. We have international cuisine so they may do an Israeli dish, a South African dish so that brings in more questions and more International Mindedness in their approach to issues and to challenges.

Tim: That's a great idea, we don't do that at our school.

A: It is amazing and the boys love it; the sign up for boys is bigger than the sign up for girls but I was going to touch on something else in terms of International Mindedness (pause).

Tim: Number 5 gets into staff about training or initiation.

A: So the faculty diversity, Jewish ethos of the school which they have to learn and that is immediate International Mindedness and the induction programme for the week before we start is strongly rooted in staff getting to know each other although we are growing a retention rate which is very high. This year I have not renewed one contract and one Chinese teacher wants to move on. Last year I had a lot of new staff so it goes in cycles. We have quite a lot of PD apart from sending everyone out on DP as one must, we also send everyone out on MYP even though we don't need to because we are small so to me the more people that get that training there's your International Mindedness before you start and the connections they make and the people they meet they then bring back to faculty that openness and that discussion. We also do a lot of interdisciplinary work both informally on lessons and of course the units, the IDU units. At least once each year we do the IDU unit so that brings the interdisciplinary and the International Mindedness together where you are going to pull from different (pause) so you may be researching South African folklore or some strange songs or something, poetry from one place or another, and you bring it in. And the teachers are very (pause) because it is a small faculty that is another issue; there is more than one teacher per subject but because the faculty is small there is a lot of interaction, driven by the IB, that is to be expected, but also driven by the Jewish philosophy that there is much more International Mindedness going on in training whether that is training the staff about Jewish festivals for example and then that will bring out other customs. I have quite a significant number of South Africans now, Americans, Brits, Chinese, so there is an exchange and that seems to permeate though to the children in the classroom. It tends to be not formal International Mindedness teaching because that is not necessary. It is more informal.

Tim: That is what my dissertation is about, I was utilising Polanyi's tactic dimension saying that there is a lot of things that we cannot explain but we know that they are there.

A: I believe that and I believe that it is so much more valuable than a formal. We start with the formal and then it goes on to (pause) and there is also quite a lot of mentoring because we are small so there is quite a lot of staff mentoring and some of it works and some of it doesn't.

Tim: Again you touched on a lot of these things and cycling back you talked about celebrations and was there anything specifically about IM?

A: We have unique assemblies here. That is because one of the things that comes into all this as well is the fact that we are a community school with warts and all, with all its advantages and its many disadvantages. But one of the huge advantages is that I either hear or I get a call that so and so is coming to Hong Kong and I always bring them into school and 90% of the time they speak to kids at assemblies and they occasionally do workshops. I had a guy who is depicting all the Bible stories in art and it is a peculiar type of art and he came in and showed the kids and we did that in arts sessions actually, but generally they come in, whatever they are, and I bring them in knowingly. So for example to talk about International Mindedness - I went to the French Embassy, my mother was French, so I go to the French embassy very often and this Consul General is terrific and very much out there and I went when he arrived so it must be 2-3 years ago now and he invited me and there were various speakers and coincidentally three of them were linked in some shape or form to Judaism. One was a woman who was writing children's books. She was an Israeli who lived in America but writing books in French so very strange, but there was a lovely, lovely young boy who is a geriatrician, Chinese, working in a Hong Kong hospital and he is a cardiologist and he talked about his year in France and he mentioned that he had discovered together with an Israeli, a procedure which avoided surgical intervention in geriatrics, a cardio procedure, and I went to him and introduced myself and said I am the Head of the Jewish school and asked if he would come and speak to the kids so he came and he talked about cardiology, what it is, actually did a lesson and that wasn't International Mindedness but it came from that place. But more to the point we have musicians who have won prizes, we have, I can't think, mathematicians, doctors, rabbis, a lot of academics so from the Tel Aviv University, the Bar-Ilan University, a lot of people coming from

Israel but not exclusively. Those assemblies are key so ‘Is it more noticeable in the lives of the students and myself?’ (pause). It is a hard question.

I think it is natural to teachers and I think students may not always be aware of it. So it comes naturally to teachers but they are more aware of it, students are seeing it all the time and applying it all the time and benefiting from it all the time, but maybe we should highlight it more, use the term more, be more aware of it for kids. Maybe.

Tim: What about the parents?

A: That is a very good question. Honestly speaking, we are living in a world of entitlement, add Hong Kong to that equation and we are fighting a culture of entitlement, expectation and they want International Mindedness. I don’t know whether they understand what it means and I don’t think (pause). That is something for me to think about whether we are educating them sufficiently or not. If I’m honest.

Tim: That was one of my first ‘go-s’ at the dissertation. I had an entire plan around parents’ choice and why they were choosing international schools and was International Mindedness a piece of that.

A: Actually I have to review that comment a bit as one of the things we fought as a Jewish school early on which has now receded is that Israeli parents particularly, more than others, didn’t want to send to a Jewish school, their argument being ‘We have that in Israel.’ We want them to see the rest of the world; we want them to gain International Mindedness. Now that we have academic results with outcomes, they seem to have changed and now that they understand that the international stream is integrated and not separated because we are atypical. We are not like GSIS or French. We are totally integrated. They do Jewish studies in Hebrew as opposed to international studies in French, but other than that they are together for everything, there is no separation and we have Jewish children... that’s another International Mindedness... doing Mandarin for DP, we haven’t yet had a Chinese kid do Hebrew for DP so that is big and to be fair to the parents I would say that [parents] do search for International Mindedness maybe not knowingly; they

do want their children to experience it and being a [religious] school in Hong Kong it's like saying International Mindedness, it is like saying 'air' as it is there all the time, it has to be.

Tim: Obstacles to the delivery of your IM model – what makes is difficult?

A: The Hong Kong insularity which I believe exists, the naivety – so the strengths of a Hong Kong child are the supposed freedom, safety and innocence but that innocence has two sides and I think in terms of International Mindedness it is often a negative in Hong Kong. There is this insularity and this safety and we like to put our children (pause). And one thing I haven't mentioned is the educational visits and if I list the educational visits that we have done since 2009 when we started you would be I think... the first year we took them to Ukraine and we showed them on the one hand this amazing orphanage children's home school and on the other hand we showed them, I went on that one so I can talk about it, we showed them the woman who was living literally in complete poverty in some sort of shack and had bottles and bottles...empty bottles of vodka outside and one of the kids found out I don't know how that one of the children in the home that was hers, apparently there were three there, was mentally retarded and must have been because of the alcohol poisoning in the womb... So that is the point, the obstacle is being in Hong Kong with all that means, the overcoming of that obstacle is the CAS, is the people we bring in but most importantly is experiential learning that is the only way to overcome it and taking the children to Poland, which they do in grade 11, taking the children last year to Prague and Budapest, the younger ones in 6 and 7 we take one year to Yang Shuo and one year to Thailand to Chiang Mai, 5 go to Shanghai and 4 go to Outward Bound here and that is how we start the event and the 8, 9, and 10 go to Israel one year and one year Asia and one year in Europe and we vary the trips. The 11s do Poland and 12s do this CAS trip.

Tim: Role as administrator, how do you see your role as an Administrator?

A: I am passionate. I am passionate about my role because every year I have like a different obsession. After the first four years when I said the first 4-5

years were hell, I didn't realize they were hell until afterwards it has become a much easier ride but I am absolutely passionate to refine obviously, the educational offering constantly adding but particularly the International Mindedness because that is why we are here. We are not in London or New York or Toronto or wherever. We are in Hong Kong with an expat community so how can International Mindedness not be at the core of everything we do? It has to be because they have to get out of the bubble and someone said to me... my daughter-in-law is Israeli and lived here 10 years. She is a teacher in elementary school and I was bemoaning the golden bubble of Hong Kong and she said, 'It's not a golden bubble, mom; it is gilded cage.' And that gave me a shock but actually she is not wrong. So one has to take those strengths of Hong Kong, the multicultural environment we are in, and make that into an International Mindedness so all sorts of things... I went to funeral in 2013 in the Cathedral and this is something I could not get over, I had been here a few years, and there were about 300 people in that church. Not one Chinese that I could see. It was a British funeral, they all looked like rugby players, all looked exactly the same and someone there worked for me at the time and I said to him afterwards, 'What was that?' And he said, 'We all know each other, we all grew up together, went to school together, parents knew each other, and we are all one community, and I am going... I couldn't believe that there was nobody else. So this is what I am passionate about. Making sure the Brits know something else, or the Americans. That is why I am here. And that they can get into any university and it is very interesting how many children want to go to different universities from their nationality.

Tim: That is true for us and I find that fascinating

A: That is fascinating. Who would think that? And why would you want to go anywhere else?

Tim: Three of these last questions...

A: We don't have an official (definition). Not in the school.

Tim: We don't either and that is one of the things that we are working on and that is what kick-started this dissertation. What is it and what does it mean for us and I kept extending it.

Tim: Do you think it is more by design or more by accident, the presence of IM in your school?

A: I think it is by geography. I think it's by Judaism. One of the things I tell the children all the time is that Judaism is based on a model of healing the world. The Jew is responsible to heal the world so if you are supposed to heal the world then you must have an awareness of the world and an understanding the world. It is very powerful and again going back to all these questions by design or by accident it is so much a part of the Jewish ethos that is out there: it is the teacher in the Jewish Studies room, an assembly run by the kids coming back from a visit to Poland, another assembly run by the kids coming back from a trip to Cambodia, not all Jewish but it comes from that core, so it is there. We don't have an official definition that but is something I will look at now.

Tim: These questions really are a little bit at the heart of some of my work as I have been extended it. The University of Bath did some work on the journey of International Mindedness and had the comment that 'the whole school acts as a role model' and I wonder if you see that here in your school.

A: I didn't talk about our elementary and our preschool. So our preschool starts at one and a half and the IB content is more in the primary years than in the middle years and this looking at different people in the world... and if you walk into a preschool of course everyone's names is up but you also have a world map showing where everyone comes from. So you start at that age so it is very much the whole school acting as a role model and benefitting from that and the integration between the grades and what I try to explain to parents the rigor of the elementary school in terms of learning the Jewish piece whether it is a blessing or a prayer or whether it is a custom brings an International Mindedness because very often they will learn different versions, different customs within Judaism and then they start extending that

beyond and above. So I think that the school does act as a role model in its conceptualization, it is definitely in the planning visibly in the primary school, more implicitly perhaps in the high school, and perhaps I am too close to the high school. I need to walk the school but my heart is here. And I have a very capable elementary school head and my joy is when I go there but I think it is a whole school role model and I think evaluation is going on all the time. I don't think it is groups or individuals. I think it is a lot to do with the IB as well. Why did I choose the IB? I brought in the IB because it marries Jewish philosophy, and the IB is based on International Mindedness which is at its core. Not sure if I answered that question though.

Tim: I think it is one of the harder questions to think about as I think that is what they are challenging us with from the University of Bath: we don't often think of our schools as role models but we think of individuals as role models.

A: I think our whole problem is that our schools are atypical in the world in that they do. I could be wrong as I am not an international head but a British head in the part of my career here. So I'm not typical, but my understanding of Hong Kong by the very nature of where we are... Hong Kong is part of China now and if you look at Hong Kong by definition it is International Mindedness.

Tim: And I think Hong Kong even if you could look into the Chinese population there are a lot of things that come out in terms of identity and sense of belonging around language, whether it is Cantonese or Mandarin, and those pieces have had to figure things out through generations and generations.

A: You know we have got more and more. We have got in Jewish Studies not Hebrew. We divide the class into two: the kids that know Hebrew will learn Jewish Studies in Hebrew and there is a Hebrew class and English speaking class and that is in itself... you can say that narrows but in some ways it broadens because you are giving choice and showing difference and they get together from time to time; we also bring in multiple educators from outside so we work together with the synagogues and we get the youth workers in... So again you get different perspectives, different nationalities.

Tim: Last question, Michael Polanyi's idea that we don't pay enough attention to the tacit dimension and out of that we find what he believed was happening was that there are things that we can't identify or explain that are happening and he would call those 'indwellings' so can you comment on that concept of 'indwelling' within your school? Back to kind of an agreement or disagreement or need to think about it some more in terms of Michael Polanyi's concept of tacit dimensions or indwelling.

A: I think it is an 'in dwelling'. International Mindedness we are talking about I think it is an indwelling. I think frankly that the average Jewish home will have political discussions round the table, world political discussions, local discussions. Giving charity is a priority, helping others is a priority and therefore it is an indwelling and when one steps outside that... one of the things I promote here and I think enhances that concept of indwelling although I may be wrong about that and have to think more about that is that I always tell the children that Judaism is a little unusual in that one's mission is to heal the world but God gives very strict, very direct instruction that it starts with yourself so what I try and imbue to the children and that is why I think this is correct is that God expects you to educate yourself, educate yourself so that you can then give, but part of educating yourself is giving, is International Mindedness so there is a fusion there of being individual, the micro and the macro of the indwelling... and I don't know what the opposite word would be of the global impact... and inter relationship and all those things are heightened in Judaism... I have to put it first. In Hong Kong, in the IB and I think it is a fantastic medium for that if you use it, maybe even in today's world because you can't not be International Minded in this world. Maybe that is pushing it a bit far but maybe the continent... I don't think the continent is introspective. The American continent might be ... individuals within it.

Tim: I don't know... it would be interesting if I had another ten years to do more research and lived on a different continent it would be interesting to see if different continents, or even different countries in this region as your comments came back a lot to what the situation is like in Hong Kong.

A: I didn't realize as a kid or even a young woman how insular the US was. We learned British history and I was a historian, and we then learned international history, I never learned any American history at all. I completely understood it once I educated a little bit, but that whole concept that you can live in one part of America and travel the rest of America and never set foot outside of the US, that whole concept was very alien. The other thing I would say in terms of this is that I believe that international communities... I think this is a general... celebrate difference and therefore by implication and explicitly they are Internationally Minded whereas if you take the British community and I don't know... I can only talk about the Brits, that the Brits traditionally, again that is changing, the Brits tolerate difference and that is what one of my teachers told me 20 years ago in the UK and I was shocked when he said it ... I don't know any more... And there is something we haven't really touched on enough and that is the behavior of kids... behavior I think is the wrong word... the perception... wrong word... the limited experiences of kids here... no also wrong... the sheltered nature of children here flies in the face of all the things I have been saying we are doing. We are doing them, but I would say the biggest question you are asking is how effectively are we doing it and how effectively could we ever manage or hope to do it bearing in mind the pushback from the helper culture, the expat culture, parent expectations... these different communities within a community. Look at the French. My mother was French so I can say it – totally insular to the point of ridiculous you know and as I say, this education of the British community, and that was my community and I knew nothing about it, and I was completely shocked. They play rugby, they play football, they drink, they eat but together so you are trying to create in a child of these people an International Mindedness which is a huge challenge and I do feel keenly that is it is my current challenge to lift these children out of (pause). They went to Israel two years ago and I had children who are now in grade 9 who were I think in grade 8 so must have been the year before... very, very spoilt, born in Hong Kong, all that, and they came back and I always do a debrief and I said to them, 'Close your eyes. What is the picture what is the first picture that comes to your mind and there were 50 kids in the room aged 8 to 10 and there were these two little girls, twin girls, and they said, "Three minutes." They had stayed on an extra week because of a ten-day trip, they

had done a few things they had gone into Jerusalem to the government, to parliament to learn about advocacy and Jewish systems of law, they had done a few things, anyway they had done *gadnah* which is a short army training course, worn the guard and been trained, and I said, 'What do you mean 'three minutes' and she said, 'Well, I didn't know what three minutes was but I had three minutes to get dressed, and make my bed, 3-minute toilet break.' And I just looked at her as they had never known any time limitation of depending on themselves, time limitation to get to school just 'Mummy, we are ready' so this International Mindedness will only grow when they have an independence.

Tim: Thank you.

APPENDIX THREE: INTERVIEW WITH ACTING SCHOOL PRINCIPAL OF SCHOOL 4

Tim: What three words do you associate with IM?

A: I read these questions. I have been thinking ever since. This is a tough start. Appreciation, understanding and respect are the three that I have; perhaps understanding should go first. Because there are also times when people think differently. You don't necessarily appreciate, you don't necessarily agree with those, but you understand where those values come from, where we have a different culture, different language and different society they might think differently from us. And in my experience, knowing where it comes from, understanding the background helps you give out the respect and appreciation for those different values.

Tim: Thank you for giving this some deep thought. This comes now to the visibility – is there anywhere in your DP programme where IM would be most visible to the outside observer?

A: And the honest answer is no. We have been struggling with this, we have tokenistic approaches in humanities courses where it is easier to reflect on these different values. We are a special school with our Chinese programme and again when we look at International Mindedness we understandably focus on China. Next door. Many of our teachers are western teachers bringing certain western teaching, learning and values but effectively all our parents come from Chinese families. Just to give you an example: just yesterday, we had a very serious discussion. We would like a Year 12 student to repeat the year but there is complication in the family about that and the parents are not necessarily looking at what is best for the kid. They look at what's best for the family and in the sense of not losing face and it is really hard to bridge that gap between what we think is best and what they think is best. And this is a constant struggle. These are not built in the curriculum in any way but this relates to the teaching and learning for the kids. We have only tokenistic approaches and I admit that, but I also see that most schools struggle with this. I do school accreditation, I go to different places, and on the standards,

each school will say a two or three and there is room for improvement, and that's where we are.

Tim: It's interesting you have that perspective as someone being on accreditation teams too, so thank you for sharing that. So we talked about the visibility, again these are related: the curricular, the extracurricular realm, what it would look like. I've combined those two questions: three and four.

A: The extracurricular is significant. DP is a set programme, you want to make sure that your kids do well on the exams, and if there is anything that you can include in the curriculum that supports that thing, you do include it. But it's really hard to find that International Mindedness activity that would support kids to do well on the exams. And then ultimately, whether we believe that that is important or not is irrelevant when parents want the seven or the six. And we are obliged to help kids because that's where their university admissions also come from. Extracurricular is significantly easier, especially in our context. So we have Chinese orchestra, and so kids who are in that orchestra clearly have a deeper understanding of Chinese music, Chinese culture, Chinese traditions. When we have theatre performances, we make a serious effort to have something that is not Shakespeare, or that is not Moliere on stage, but an African author, so there are various conscious decisions made to promote International Mindedness in our co-curriculars; we call them after school activities. And that's a significantly easier task, and we do make sure that we have opportunities, not everybody takes part in those, but it trickles down so even if you are not in the drama performance, you go and watch it, because your friends, your brothers, your sisters are on stage. When we try to have, for instance, not so long ago, I think we did *Romeo and Juliet* a few years ago, but set in Macao and Hong Kong, so one family was the traders and the other family was a local Chinese family, and the conflict was the same, and the text was the same, but the directing was set in the 1800s of Hong Kong. So these are little things that we try to do, and all very consciously.

Tim: So consciously, building on that, with your staff training, do you do anything consciously around IM with initiation or staff training?

A: Again I need to admit that we don't. When we hire, we have a set of questions, and one question is 'Can you give us an example from your past schools where you had an activity that reflects your International Mindedness?' And we do take that into consideration. So we just hired a mathematics teacher, and we had very good candidates, but this guy is coming from Nigeria, he's a British guy but Nigerian, with a very strong track record of promoting African culture and music. He's also a musician. So when we decided to hire him over somebody else who was an equally strong candidate, that was one of the deciding factors. So what extra values the candidate can bring to our school.

Tim: In terms of IM. Great. In what ways do you celebrate IM?

A: Again, it's Chinese. We only expect that you celebrate this Chinese. We have the usual fairs, the international fairs. We have teachers from 25 or 30 different countries. We have Poles, we have Russians, we have Israelis, I'm Hungarian, French and Spanish, Honduran, so we have an international fair where each of us try to dress up in our home outfit, cook some food, share it with faculty, students and parents. That's just a very general, small-scale celebration. There's the Chinese part, which is there, which is part of our Chinese program, obviously. All of our communication is bilingual, all our material is bilingual, so we try to recognize the dual-language, dual-nature of our customers. Every presentation that we give in school has an interpreter present to accommodate the needs of those who don't speak Chinese, or who don't speak English. And it's always bilingual. I don't know if that's a necessity, or if it's a sign of our recognition of being International Minded?

Tim: You ask it as a question, it's an interesting question. But I can tell you that I can't recall, and certainly this has come across in my interviews, another school, and I include my own school in that, that's gone to that extent in providing that level of service around dual languages.

A: So everything we promote, everything we present is always in two languages. Mind you, it's not Cantonese. Many of our families are Cantonese speakers.

Tim: Well that's a whole other issue. That's a whole other dissertation, or several dissertations. Now, these are more impressions-type questions, but is IM more noticeable in the lives of your students or your staff?

A: Students. Our students are significantly more international, or International Minded. Largely, I think because where they come from. They come from families that are very traditionally Chinese, carrying values of three thousand years since Confucius, but they grew up in a very international city, in an international environment. And sometimes we see that this is a conflict, this is not an advantage. We think it should be an advantage, right? But it's a conflict because they don't know how to deal with some issues. In school we tell them to be a risk taker, come up with a project. Let's discuss to see how we support you, and if you fail, you fail, that's completely okay. That's not how families look at it. And we constantly deal with this issue. This year, for instance, we made the yearbook a 100% student-led activity. And we told them at the beginning of the year, if there is no yearbook at the end, if you did your best and there is no yearbook at the end, that's okay. You have to accept that. They didn't, we do have a yearbook. We've had some issues, yes.

Tim: There were some tears along the way, I'm sure.

A: Tears and cheers, but ultimately we have the yearbook. They originally planned to go full online, PDF distribution, but a lot of parents had wanted the book, so we have the books coming in today.

Tim: Oh, that's why there's excitement too. They still get very excited about that.

A: Yes. I find that teachers are significantly harder to move away from wherever they come from. So we have all sorts of Chinese celebrations, assemblies, and it's nice, but Chinese assemblies are run by our Chinese teachers. Other assemblies are run by our Western teachers, and there is very little crossing of boundaries. There are attempts, especially if someone is

willing to stand up on stage and try to recite a Chinese poem, although they don't know what they are saying, but it's hard and slow.

Tim: Hard and slow, thank you for that.

A: Oh, I tell you there's one more thing I keep thinking of. So we have a program where we pay the Chinese language courses for Western teachers. So anyone who wants to learn Chinese, there's almost an unlimited fund. You can sign up for an individual course. We provide courses here in school, but some people don't like that, and some people hire outside teachers, or an online course, and we have a fund for that.

Tim: So is the uptake quite high for that?

A: Fairly decent. So we have these interesting ideas. If I had to guess, I'd say about 30 or 40 percent each year of staff, some go on for eight, nine years.

Tim: That's higher than I would have imagined, so good for you.

A: I've been doing it for four years, and I'm at the level where I get by. If I'm not on my own, I let other people speak, but if I'm alone in China, I can.

Tim: And you get chances to practice when you go to the Hangzhou campus too.

A: Yes.

Tim: Wonderful. Is IM a matter of importance to your teachers?

A: Again, not necessarily individually, but the school's philosophy and mission is to promote international values, at least Chinese and Western values. To make them coexist, promote each side to the other side. So it's around us. Not everybody buys into it, and occasionally we have to talk to people to be a bit more open-minded. I would say it's important. I would say that we have a lot of teachers who choose [School 4] because we have this.

When they are here, they understand that it's something that we need to do, because that's part of our mission. I wouldn't describe it as important [for the teachers individually]. There is a level of understanding that we do it; this is our school.

Tim: Right. But importance related to prioritization it's not, you know.

A: Yes, unfortunately.

Tim: How about parents then? You put that in an interesting way. You don't know if teachers would choose [School 4] because of that. Would parents?

A: Yes, I think parents do come to us, to a large extent, because this is a soft move away from what they may have had in their own childhood. But it's also a struggle because many of them demand the more traditional structure, the learning setup. And then when we try to do project-based learning, it's like, 'These kids don't learn anything.' And so it's hard.

Tim: We're going through that right now.

A: So you know what I'm talking about. Where is the test then? We don't have enough quizzes. So we also have to educate the parents. We spoke about this at our principals' meeting, the importance of parent education, and how we bring parents on board. But that's uphill.

Tim: That's uphill. And again, you're looking at three, four thousand years of Confucianist culture too. So that was really one of the obstacles as well. The next question is about obstacles of your delivery and the IM model. I don't know if there's any more you want to reflect on or share about that.

A: There's a lot they buy into though, because I would say 90% of our students go to US or UK schools, a couple go to Canada or Australia, but everybody wants to send their kids to a western university. Very few of them stay in Hong Kong, nobody goes to China or Malaysia, or anywhere. We have an occasional Singaporean or two, but very rarely.

Tim: Very similar to us.

A: So they all want to have their children be ready for life in Chicago or Boston or wherever. And we do have an advisory programme that helps kids understand what life is in those Western cities, because it's very different, not as sheltered, temptations are significantly more widespread, right, you have peer pressure, etcetera. So we deal with that, and I think parents appreciate that. The learning part, they appreciate less, like how you teach, how you learn.

Tim: It's more practical life skills. In your role as administrator, are there obstacles that you face?

A: Not really, I would say. They are very respectful. They have different expectations occasionally, but I wouldn't describe them as obstacles. They come in, I would even say that this is an advantage, because they have a very high respect for authority. They may argue with a teacher, but the moment it comes to a person who has a title and an office, and something along those lines, it's a very different level.

Tim: Those conversations change.

A: It's very rare that I get into an argument with somebody. So there's a certain level of respect, if not to me, to the position. And it's very rare that I need to be the judge in a disagreement between teachers and parents. When it comes to this level there is usually no further argument. So I would say it's mostly an advantage to have this environment where authority...

Tim: Makes our jobs easier, no doubt about it.

A: Yes.

Tim: How do you see your role as administrator in the delivery of your school's, or even your own personal, professional IM model, or vision of IM?

A: It's not, fortunately or unfortunately, associated with this role. It's more... we have the deputies assigned to different parts. Brian, who is running the student life part of school, he's in charge of assemblies, programmes, co-curricular add-ons. We also have a director of co-curricular programmes. So for instance, I mentioned that in co-curricular programmes we very consciously make decisions to include different intercultural experiences. Nothing to do with me. So it's not because I'm pushing it or promoting it. It's just in the culture of our school. Everybody recognizes that we need to do something, we try to do something. We value this, but I don't have to do anything. So it's not a principal's action to promote this.

Tim: Would you say that the presence of IM in your school is more by design or more by accident?

A: I think I should admit that it's more by accident. But it's not true, right. It's present because we want it to be present. Design would require some sort of plan, documentation, and we don't have that. So there's the goodwill, there are the right people. If you take a couple steps back, and I again refer to our hiring practices, you can argue that that's what the design is. We intend to hire people who bring those values to school, but from then on it's left for those people. And from then on it's by accident. And so we try to bring the right people here with the right mindset, and we just hope that they will carry on with that attitude. But there is no written documentation that would guide how we incorporate IM elements in our school.

Tim: So this is linked to the question about definition... do you have an official definition?... which is what you had said before I had turned the tape recorder on. Same for us, and I'm finding that for most schools.

A: We would be willing to pay for an official definition. If somebody gave us a nice definition, we would buy it (laughs).

Tim: Well, to be honest, in our school, because we were going through the CIS and WASC accreditation this year, the final stages, and IB was coming to town as well, so we had to have, which we still don't have, a definition for

IM. Because they knew I was doing my research on this, so it was ‘Tim, can you come up with something? Tim, give us a definition.’ So I did, unwillingly, because I said, this really has to be a community. But if you just want a definition, why don’t we go with this for now?

A: So we are somewhat lucky because our last accreditation was in 2009, and so at that stage it was not a big deal. I don’t think it was part of the standards at this stage.

Tim: It might not have even been mentioned.

A: So we are having the next one in a year and a half.

Tim: That’s why you’d pay for one.

A: Exactly. But by then hopefully our strategic plan will be in place. And that’s why we have the strategic plan section always one year before the accreditation. But now I think we’ll be moving on to a five-year strategic plan cycle, because things change so fast, ten years is a lifetime.

Tim: That’s a long time. We’ve even brought ours from five to three. So my final two questions, and these are a little bit more directly linked to some of the philosophical research that I was doing. This one is from the University of Bath. So they had done a study in 2016 called *The International Mindedness Journey* commissioned by the IB as a matter of fact to see what they could come up with in discussions with people like us in schools. They made the conclusion that IM is best practiced when the whole school acts as a role model in its conceptualization, development, planning, and evaluation of IM rather than individuals or groups of individuals. Do you see that as a way forward for schools to think more holistically?

A: That would be a nice objective, a goal to achieve. I can honestly tell you that we are not there, and quite frankly I’ve never seen a school that could say that, yes. It sounds fantastic, but how to achieve that when you have an entire school with everything, that would be a nice dream.

Tim: And then my last question was Michael Polanyi. Michael Polanyi is someone I've used a lot in my research and he helped me solve that problem of 'solutions' where he looked at issues around definitions or of formalization. In my case it was 'What does International Mindedness mean?' Polanyi was a scientist who came out of the realm of science, economics, related to larger abstract thinking and he concluded, 'You know what. There's a lot of stuff that we can't define and we shouldn't beat ourselves up trying to define it because it either won't come to us yet or it may not come to us at all and that's okay.' There are some things that are indefinable and this may be one of them. Would you accept that IM could be one of those?

A: Yes, because I think it means different things in different contexts. And that's why I'm not so worried about not having it. A definition. There is kind of an understanding, and if we don't have a full sentence or half a paragraph that explicitly defines what it needs to be, I'm okay with that. And the same applies to teaching excellence. What exactly is teaching excellence? We don't have a definition. It's part of our mission statement. But I do accept that there are things in life that we will just not be able to define explicitly, partly because the definition would have to change from place to place, from time to time even.

Tim: Thank you so much.

APPENDIX FOUR: INTERVIEW WITH HEAD OF SCHOOL OF SCHOOL 5

Tim: My first question is what three words do you associate with IM?

A: If it's a phrase I would say cultural awareness is one of them but I'll say culture. I would say global or globalisation. Yes, and really context. I would say those three things. International Mindedness, how you express that depends very much, critically, on your context, but in all cases, it is beyond nations and national citizenships. It's more about the globalized world, and it's more about people's awareness of their own and other people's culture. So that is how I would look at it. To some extent, the word international is getting a bit stuck... things like the United Nations and national identity and such.

Tim: Yes, you had a lot of that in your presentation I know and I have some in my research as well. Please describe an area in your DP programme where IM would be most visible to an outside observer.

A: In the DP programme?

Tim: Well you could extend it to the MYP or PYP as well.

A: I would say this year, we have done something with our CAS programme. We've paired up our Hong Kong Diploma and IB Diploma students together. In Hong Kong Diploma, there is a thing called 'Other Learning Experiences' and the IB has CAS. And in previous years, we had run them separately, but this year we decided to run them together. So, if people came in to see that, they would see this has actually generated a much more rich and diverse kind of experience for youngsters. And they can see that in the projects that students do, the range of speakers they are invited to listen to, and the things they do it's much stronger, much more vibrant. That's very visible, so the impact on our students is that they are all Internationally Minded students, regardless of which diploma programme they do. This may not be the answer that fits neatly into the question however.

Tim: Well none of these do, that's the tricky part in doing research in this area.

A: That's one aspect, I could go on about a number of kids who are doing the bilingual diploma, but I think that's just a technical thing.

Tim: Well that may be number three, because I break it into curricular and extracurricular, so those are the next questions coming at you. And they may overlap or circle back on any of these.

A: And people will see the staff team that delivers the Diploma Programme. In our school, again a very mixed group of teachers. Some administrations will find it clear cut by saying: 'Here are the teachers that will only teach the IB Diploma and here are the teachers that teach the Hong Kong Diploma, and you don't need to mix and you're doing this and you're doing that.' In our school we promote, take it as a professional opportunity for all teachers to teach all diplomas. That makes the teaching team always alive with younger, newer people joining the teaching team to teach, in this case, now the IB Diploma Programme.

Tim: I have a question about teacher training actually, because I am interested in how you train these teachers. So, any more about the curricular realm? Or should we move on to extracurricular?

A: Curricular, the number of students doing the bilingual diploma. We have a significant number of students who have access to the IB Diploma Programme that they would otherwise not get if they went to another school because for them they're taking English as language B and they're taking Chinese as language A. A number of schools don't offer English as a language B.

Tim: Right. We don't, for example.

A: And so, I think we're helping the IB's message about access and the diversity of the programme more by having both languages on an equal basis, both available as language A and language B.

Tim: It does, you're right, you're absolutely right. The access point is strong for sure. What about the extracurricular then? What would that look like? What would IM look like in the extracurricular?

A: So, some of the more obvious things would be that we have emphasised to parents that there is a very vibrant programme of experiential learning that is highlighted by a single week of school where everybody is off-site, learning outside the classroom. And during that time, we have a lot of excursions outside of Hong Kong, to different parts of the world and very often driven by the expert knowledge of our teachers and where they come from. So, our New Zealand trip started with New Zealand teachers who know what exactly is available and what to expect. We had our first trip to East Africa because our head of geography is from Kenya, and obviously trips in China. So that makes it very good. Our history trip to Poland and Germany again our head of history has taught in Europe before and that was a very important way to get youngsters on board, the whole study of the World Wars and what not. To some extent you could say that the history trip is more subject focused. You don't have to go, but then there's some of the service trips we do, when we go to China, very often we combine a trip to a famous city but also part of the trip to go to a more rural part of China and our students actually spend two to three days teaching youngsters some English songs and some basic English, that's part of the service. So, we do those things. But, I think, we also get youngsters to relate to global issues while they're here, issues to do with the environment, climate change, try to give them that range. It's hard to say that it's any more Internationally Minded than what some other schools do. I personally would say that these things are going on, but I wouldn't say that we are doing it to become more Internationally Minded, we're just fortunate that we've got colleagues with these connections. The link with Scotland again is very much based on contacts with people. It started with Heather who was a colleague of mine at West Island School. She left West Island, she went back to Scotland to be head of school in Edinburgh. So those things happen really, and I think that that's just quite fortunate for us.

Tim: Well actually later on there will be a question whether you would agree that the presence of IM in your school is more by design or by accident. So,

staff now, staff training or initiation. Do you provide training or initiation in IM specifically?

A: No, except that we really expect all of our teachers to come on board and understand that we are an IB school and what that means. The Learner Profile and the professional training for IB workshops and some teachers may only be teaching... there are some teachers that hardly teach any IB, maybe they just have a single MYP class but it's that exposure to the IB and what the IB stands for primarily rather than IM. I would say that in the future we would probably also do something a little bit more. There is also another curriculum being required to be delivered at school which is called Chinese History. The local schools are required to do Chinese History. So, our approach here would be to use it as an opportunity to not just teach Chinese History but to try and correlate key moments in Chinese history with parallel events in other parts of the world just to give our students a broader exposure too. And they have to look at history not from a Han ethnic majority perspective, but give them multiple perspectives. History teachers and their colleagues who have to teach Chinese History and Chinese are both on board with that, so that's quite an exciting future thing to do. And if we do that well, that's important, because too many people in Hong Kong are saying: "Oh this is sort of Brainwashing Episode One coming along; you will all teach Chinese history." You know, that sort of stuff.

Tim: Yes, there's been a lot of talk about that. But you remember that from your days at COS or Phoenix, the geography of Canada and history of Canada. So, we still have that as an OSSD school. We have to also have the same message, that even though you may not even be Canadian teaching this course, you will use Canada as a springboard into other areas, your own unique perspectives, but also be celebrating the other perspectives as well. I use the word celebrate right there as a clue into the next question. In what ways would you celebrate IM at [School 5]? Any sort of special moments or activities or where something about IM would be a focal point?

A: Again, it's difficult to say we do it explicitly. You know, we're wary of flags and festivals. We don't want to just artificially bring in every nationality

represented in the school and just stick it in the school calendar. I mean we've got, ethnically, probably about 85% Cantonese speakers, people who speak Cantonese at home, and 15% who don't, and that's a very interesting 15%, because it does cover quite an interesting range. So, with those students, they know they have their own cultural space at school that is respected, and if they ask for support they get it. We don't need to provide too many translators at school because most parents can communicate either in Chinese or in English and a good number of our Asian subcontinent parents have been here for three four five generations. They might be Sikh but they can speak perfect Cantonese. In that sense, we've got a good situation but in other schools you may have to provide a lot of translators or interpreters. So, culturally the main celebration as a locally rooted school is really about some of the big cultural festivals like Mid-Autumn and Chinese New Year, and sort of Christmas, we call it Winter Festival. We do those and we don't go out of the way to do other things. We've steered away from being a religiously affiliated school, you might notice in Hong Kong a lot of local schools are sponsored by religious organisations and we decided not to go down that route. So that means that we do welcome all religious activities at school.

Tim: I noticed that when I walked in there were students gathering on a bus to go on a field trip and they were speaking Cantonese to each other, and I guessed that their origins may have been through the generations from South Asia or the Philippines.

A: The most important thing is that we appreciate that for kids to learn Putonghua and English through the curriculum is a lot of effort, concentrated effort, so when the kids have social time all languages are equally welcome on the campus. So there are schools who will say, 'We charge high fees because parents expect students to be always speaking English or always speaking Putonghua every other day.' We tend not to do that.

Tim: Could I ask you do you think IM is more noticeable in the lives of your students or your staff or is there no ability to gauge a difference?

A: I think the staff is more culturally diverse than the student body, in that I would say about half are native Cantonese speakers and the other half speak other languages. Mostly English, but significant numbers of people who are bilingual. Spanish and English or Korean and English. I think the staff as a group are much more attuned to IM, the way they work with each other and are open to multiple perspectives. So I can see that in practice. The students, yes to some extent, but not as much as the staff.

Tim: Is IM a matter of importance to your teachers?

A: It is important to me, and it does inform the way I hire staff. We tend to be keen to ensure that the staff we hire do understand that importance about cultural diversity. It's not a random mix of staff, hired using professional criteria in teaching subjects, but we do work at creating this critical mix, so I would say that. Whether all the staff are aware of that I'm not sure, but it certainly is a factor to help me recruit, understand that it is quite imperative.

Tim: Do you think IM is a matter of importance to your parents?

A: Yeah, different parents like the school for different things, so some parents like the fact that we have such a large number of native English speakers on the staff team. Some other parents like our school because their children who are not Cantonese ethnic minority find that here is a nominally local school that is very welcoming to them whether they're Dutch or Korean, very small minorities, they could melt into the background, but they say to me they find the school very welcoming. Sure, some parents do want the international, I mean I had one parent here today who... okay, the parent is Indian and the child we interviewed today. When they first arrived in Hong Kong they sent the kid to Delia School of Canada, and I said: 'Why do you want to come to our school?', and he said, 'Well we're not actually Canadian and I don't see much point for me and my family to stay in a Canadian school and I've heard that your school...'. So, that's an issue for a number of parents. They want a good quality school so they go for a school which is an international school but more like a national school from another nation than Hong Kong. So if you're not Australian, would you still go to the Australian International

School as a long term school for your child? Some people would, some people won't. Certainly if you're not an Australian teacher, you might say: 'Well, actually I could teach in any school, is this school any better for me or any different?' I think both parents would ask that. There are also some parents who have originated from Mainland China and they like the fact the school has got this broader perspective, whether you call it IM or not. For example, at HKUST, there are a good number of professors who are from Mainland China but have worked in North America. When they come back to this part of the world they work for HKUST and they've got kids that go to school and they like this school because it gives their children some kind of cultural link with their Chinese heritage, yet it is a school that is, as they would see, international in its outlook. And they look at the way our students graduate, half our students go overseas, half our students stay in Hong Kong. So for those different... there's such a different range of parents isn't there? But that HKUST connection is quite good because geographically they're close to us, and there are so many professors' kids that go to school, they've got to go somewhere, so we're one of the schools that take them.

Tim: Are there any obstacles to the delivery of your IM model that you've found? The next question is about administrator, but maybe just in general, any obstacles that you feel you've had to face or are still facing?

A: I don't see any obstacles from either the Education Bureau or the school board or from our existing parent body, no. People do accept that we are a new school, a new type of school, and they are quite happy to see that there's that much that can be done in what would normally be a local school.

Tim: How do you see your role as administrator in the delivery of your IM model?

A: I like to see myself as facilitating and empowering the staff team to be good teachers but teachers who are happy to share with students where they come from, what they stand for. So it's that facilitation and just ensuring that we have on our hiring criteria that other dimension, some people hire based on the basis of soft skills, some people hire on the basis of subject knowledge.

We would certainly look at... I hate to use the phrase 'third culture kid' because they're not kids anymore, but a lot of our teachers have been through that cultural experience. They've lived in more than one country, they've studied in more than one country, and they can be great ambassadors and role models for the youngsters. So I see my role in actually ensuring that we have... that this place is comfortable for such a range of teachers. They want to feel at home.

Tim: So this was the design or accident question that I said we'd get to. So do you think that the presence of IM in your school is more by design or by accident? This question by the way, as you're thinking about it, is kind of the foundational layer of my research with Polanyi saying things like 'There's lots happening that we try to explain, but we can't really sometimes explain it,' and his point was that that's okay, we might not be able to explain it ever or yet, but it's there.

A: I would say that the way the school is set up, the way we invite staff to join the staff team, the way we admit students, all that is not random, not accidental, but whether we had done so saying this is because we are prioritising IM, I think not, but it's clearly not accidental the way we've built up the school community. So, it may be unconsciously [pause]. It's just having been involved with international education for a period of time, my own mindset is such that in terms of actions and decisions and policies, this is what's happened. So, I'm here to try and really service the lead of the school and try to build up a school community in my own mind as a good school community and if IM is part of my in-built values and I am not fully aware of it then, so be it, then that's just happened like this.

Tim: Next question is about the official definition of IM at the school, and I began that with the pretext that our school CDNIS does not have an official definition of IM, do you have one?

A: We don't. I mean we have (our motto): "Through this place we thrive, we serve, and find our place in the world", and that means for youngsters not just any physical place in the world but finding the purpose, finding the passion,

finding the... where do they feel they can contribute, that sort of concept. We don't have a definition, and if I tried, there will be staff members who would say they're not that comfortable with International Mindedness like a collection of nations agreeing to get on with each other. Too many staff have got multiple nationalities already, so it's not a mini-United Nations agreeing to be positive with each other. So, in a way, we don't have that.

Tim: I love that comment about mini-United Nations, I think that's what a lot of schools face as well. The last two questions I have are, again, directly linked to some of the research I was doing, so this was a 2016 study from the University of Bath and it was entitled *The International Mindedness Journey*, so I think it was a little bit after you presented at the conference, because there was a lot of interest in this topic, and there seems to be an enduring interest, but their conclusion was that IM is best practiced when the whole school acts as a role model. When I read that, the concept struck me because I had never thought of the whole school as a role model. We think of humans as role models or individuals as role models but whole school as a role model? And they were saying that's when IM works best, any comment on that idea of the school being a role model, related to IM?

A: It does make sense, because I mean you look at it from a parent's point of view. When they look for a school for their children they don't make that decision on the basis of who's going to be teaching physics or who's the school principal, they tend to look at the school.

Tim: They did say, when they talk about the whole school, they're also talking about the whole activity conceptualisation, planning, evaluation of IM and all of its pieces. They were breaking it down as well.

A: Certainly we know that the work we do to prepare ourselves for the IB evaluation visits, yes it is clearly a whole school effort and that starts with the board, parents, we also try to involve our alumni, because in terms of evaluating ourselves, reviewing our practice, yes it is clearly a whole school focus. That's what the external evaluators want to see, so our coordinators do work on that basis. So it makes sense.

Tim: Last question, this one is quite directly linked with my research and I mentioned before Michael Polanyi the scientist and philosopher who made the comment that there are some entities or concepts that cannot be defined, at least not yet, and these entities may exist as indwellings, that was his term, within communities. In other words, we may sense that presence even if it is difficult to put our finger on exactly what it is or where it could be found. Could IM be one of these entities based on that description? Would you accept the comment that there is an indwelling of IM in your school community?

A: If I were to ask my colleagues upstairs about IM and they like that idea because we say to the parents we are not an international school, we are a local school, but we have this kind of international dimension in our school. Whether you call that International Mindedness or whatever. So, that distinction between being an international school and being an Internationally Minded school, my colleagues are certainly quite keen to talk about that with parents and so on. So, it's a school that's inclusive, that's welcoming, and a school that would enable people to come to the school but still maintain their own identity, their own cultural heritage and so that is, I think my colleagues would say yes to all of that. Whether they would say that's the definition of International Mindedness is something else. Totally the case. So some colleagues would say there are so many schools in Hong Kong, I mean if you ask the EDB: 'What is the definition of an international school?' they would say that it is a school that's not local. It's a very negative definition. They're not obliged to deliver the local curriculum. That's the kind of all-encompassing, but rather negative definition. And then you sort of break it down and say, well some schools... well Singapore International is an extreme example of clearly a national school from somewhere else, and in the case of Singapore International, the Singapore government directly appoints the senior staff of the school, to the point that if you want a career progression in that school and you're not Singaporean, then forget it. So, you have a number of national schools in Hong Kong from other nations. I mean United World College would be clearly the most clear cut example of one that does not belong to any nation, it's such a... the word international in Hong Kong community has such high value, parents link that with high quality education.

If you set up a new school and you don't use the word international in the school name you're losing out on something, there's a bit of that too you know. So obviously, some schools, because of their particular reputation... I mean ESF can continue to name their schools after geographical districts, so if they called Renaissance College the Ma On Shan School, nobody would fight, but if it's a less confident organisation, they would call it the international school of whatever it is. Interesting. In the context of Hong Kong, the word international has this very particular meaning which in other parts of the world it wouldn't have. Because it's such an interesting city, with such a large number of church-run schools, international schools, private schools, coexist. And actual schools directly operated by the government education department is a small minority. So Western politicians who dream about privatisation, Hong Kong should be the paradise, because they managed it: the education system has been downsized to this and everything else just ticks along.

Tim: They open up new land and new opportunities for someone else to build a school.

A: So context is just so special in Hong Kong. So when your first question asked me three words, I thought context.

Tim: Well thank you for wrapping that and bringing the last question back to the first question. Those are my questions, I don't know if you have any final comments left to say.

A: No, just good luck, all the best for your research.

Tim: Thank you.

APPENDIX FIVE: INTERVIEW WITH HEAD OF SCHOOL OF SCHOOL 21

Tim: My first question is what three words do you associate with IM?

A: So I guess I'm using the Singapore context. We have a curriculum framework that articulates the competencies required for a child in the 21st century one of which happens to be a child must have civic mindedness, cross-cultural skills and global awareness. That is a big thing in Singapore. Coming here being an international school because we have children coming from different cultures, different nationalities more so from the Asian continent so at the same time having the global cultural is essential particularly about bilingualism. Our key focus is we noted that a good number of our students are likely to stay in Hong Kong or even work in China so therefore the emphasis on bilingualism or bicultural study so that we could better prepare them for the greater Bay area and China... the new China partly because of the profile of the students that we have. So that's one aspect. The other aspect about global awareness is actually exposing them to different communities through internationalization, so that's through our programme called WOW – Window of the World – where we expose to them different communities each year so they will go out of the country to explore, interact, and have a taste of the country that they are visiting. So for Secondary One they will go to China partly because of bicultural studies, in Secondary Two they will have an option to go to India or STEM for South Korea. Why India because that will be the next superpower. In Asia. And the third one is Vietnam partly because it is going to be developed in years to come so the student will have an understanding. All of these linking with the end in mind because in the IBDP they would have a CAS trip and all of this gives them different exposure from guided instruction to guided experiences moving up all the way to more independent work in the CAS trip.

Tim: Could I ask about your student population here? How many Singaporeans are part of the student body?

A: Right now for the secondary school almost 48% so almost half and then we have the EDB guideline about 30% must be Hong Kong students and the rest of them will be from China or different nationalities, but most of them are Asian. We don't have any students who are Caucasians but we do have students from other nationalities who are Asian.

Tim: I was interested in that because you talked about the focus being China but I also knew that a certain percentage of your students were Singaporean. I didn't actually realize it was that high. So is there an area in our DP Programme where IM would be more visible to an outside observer?

A: For the IBDP beside the curriculum the other international experience would be the CAS trip but because you've heard about the profile of students we have and the emphasis on China because the bilingual programme allows students to appreciate the challenges they encounter when they work with the new China. For example the DP One student will learn the concept of *guanxi* – relationships – because the definition of *guanxi* in China is different than in Singapore. Because in Singapore because of the values that we hold such as incorruptibility and meritocracy so we tend to be very clear about what is white and what is black and there's no grey. But when you work in China sometimes you have to consider the grey and how you manage to navigate this is essential. I guess to put in a very political thing, you've probably heard about the incident happened whereby the South China Sea issue and Singapore as part of ASEAN upset China and the Chinese government, or rather the Hong Kong government, held back some of our military vehicles in Hong Kong. For us there's this thing called international orderliness, the rule of law, but when you deal with China it's a different context. This is a good case study for Singapore. Having this awareness that when you work with different cultures you need to appreciate different contexts, attitudes, different political systems so that you can navigate better. So therefore this is this emphasis about having an appreciation for the new China which is probably different from what you read about the old China.

Tim: You talked about languages, CAS. Is there anything more about the curricular realm where you would see evidence of IM?

A: The choice comes from the subjects of the students that they are learning. Maybe history or maybe global perspectives. But I guess when it comes to a whole school approach the concept of globalization is not as explicit as you would love to. In fact this is something new for me because coming from Singapore we found one aspect lacking is this concept of character and global citizenship education because back home the emphasis was more on character and citizenship education because predominantly we were looking at building the Singapore spirit. Being Singaporean. Down here because half of our students are not Singaporean and we need to tweak our curriculum and how do we provide a more balanced view? I guess that you would have heard also that slowly and surely we need to teach the Chinese national anthem. We also have to appreciate the requirements and needs of the local city, the whole city, Hong Kong. So all of this will influence the way we design the curriculum and right now we are at the preliminary stage of building the curriculum.

Tim: And in the extracurricular realm what would the International Mindedness piece look like in your eyes?

A: In terms of co-curricular I don't think there is any component on globalization. It tends to be very local. Very Hong Kong. Except for humanities they have the UN but other than that, no, not at all.

Tim: Is there anything you do as a school with staff training or initiation with IM?

A: At this point in time, no I don't think so. Partly because the emphasis is more local curriculum and also the students are preparing more for IB and IGCSE. So across the board, no, not at all.

Tim: You would be quite in line with other people I've interviewed including my own school that we don't actually have anything targeted in terms of training or initiation. Is there a way you might celebrate IM as a school?

A: Oh yeah. In Singapore we have a day called International Friendship Day. Partly that's a day when Singapore joined the UN. We have a similar

celebration in primary school and we have a similar celebration in secondary school but they're all events at a low level... different cultures, food... not a systemic level. More the awareness, experience, not so much advocacy and taking action.

Tim: The next three questions are a package of impressions and I'm wondering if you might be able to give your impression about whether IM is more noticeable in the lives of your students or your staff.

A: I think it's more among the staff than the students. Partly because we have a more international mix of teachers compared to students. Students are predominantly from Singapore, Hong Kong, and China, but for teachers because of the requirement for the syllabus, sometimes you need expertise that you might not find among teachers in Singapore and Hong Kong. Moreover, IB is not a common feature in Singapore schools because we do A-Levels, GCSE so therefore we have to recruit staff from other parts of the world who are familiar with IB. For the staff it's not so much about exposing them to International Mindedness but at the school leadership part where we need to be more aware of the diversity and how do we manage this diversity in a very amicable way because each of us has a different mindset, different view of what life is like because our experiences are diverse. For me, being in the Singapore system and entrenched in the system, we would have a very unique DNA and we assume people can appreciate but apparently we cannot assume that because we come from different backgrounds. So sometimes we need to explain certain contexts why we do certain things back home. Sometimes we need to throw away because the needs are different. So we need to be more consultative, hearing them, involving them rather than more authoritative so again leadership style has to change.

Tim: Okay, now there is a question about your role as an administrator so maybe I don't need to ask that one now because you've done a great job of helping me understand that. Is IM a matter of importance to your teachers?

A: Not at this point in time. Everybody is so caught up with the curriculum and testing they're actually teaching for the kids to do well on the exam than

teaching for understanding. Although we must acknowledge the importance of having this global awareness especially when it comes to issues that are current, things like the environment and problems being experienced around the world. These are less discussed unless it is part of the curriculum.

Tim: Is it a matter of importance to your parents, do you think?

A: Not in Hong Kong I guess. I think for the parents it's more economic reasons. Having access to employment in China or Hong Kong. So that explains why this need to give the children some grounding in the language, culture, so that you appreciate China, appreciate the Hong Kong community and also Singapore because some will return to Singapore. So it's more helping them to transit to different regions or different areas of work rather than having this more global perspective of the world around.

Tim: Are there any obstacles to the delivery of your IM model, your idea of that global perspective or of developing that global citizen or developing International Mindedness to stay with that term that you've found in your role here?

A: I guess there will be. My first personal challenge is coming from Singapore we are more in tune to what's a Singapore mindset. Singapore mindedness! Singapore mindedness meaning Singapore and its immediate neighbour. So we tend to be more South East Asia in our orientation so when we share or talk about international perspective it tends to be ASEAN. It is interesting that in coming here the perspective for me will be changed, partly because we are near to China so the greater emphasis on China with the emphasis on preparing kids for the world of work around this area or should they return to Singapore. But there's this thing that we have to keep in view: many of the students aspire to study beyond Hong Kong, to the US, Canada, or the UK. And therefore the IM is more to prepare them for UC – University Counselling and preparation for the immediate need of going to university. So the only IM comes from there. To meet the aspirational need of going to further study. Other than a global perspective of what the world's all about, it's not so explicit I guess.

Tim: How do you see your role as administrator in the delivery of your ideas around IM or the development of the global citizen? Again, you can talk about Hong Kong and your new role here or back to Singapore as well.

A: When it comes to my role in Singapore in the concept of the world there will be issues that we expose our children to so that they are aware of the world around them so it's more issue based. For example, like natural disasters because this is something unheard or lesser known by many Singaporeans because not many of them will experience earthquakes, typhoons. So therefore we need to teach them because many of them may travel to these regions and they must be aware that when there is a typhoon what you need to do. Even when there is a tornado what you need to do. We're kind of being sheltered so when there is a survival instinct we know what to do. But I guess in Hong Kong it is more economic reasons than personal and social safety. It's how to prepare the kids for the new world, for employability, and prepare the kids so that they can lead life to the fullest in this region if they are to stay in this region to work and live.

Tim: Do you think that the presence of IM in your school... again you're new in this school here so it might be harder to say... is more by design or by accident?

A: I guess it's more by design because we designed this school with this emphasis on biculturalism and bicultural studies. So because of that the emphasis is Chinese and English. We do not offer a foreign language. So therefore French, German, Japanese, the other languages are not offered. So we do have issues. That explains why the students we have tend to be predominantly Asian because of Chinese. Because of the design, there was this urgent need to focus on China and the region and less on other parts of the world.

Tim: Does your school have an official definition of IM?

A: No. Not really.

Tim: It's okay. I think of all the schools that I interviewed and I include my own school so that's six and there's one that sort of has a definition. It's hard. That's what my dissertation is on too. That it's so hard to come up with the right words to explain what you are really trying to get at with IM.

A: Especially when the school is known for a particular country like Canada so I guess there is this mission where I need to make sure that a substantial number of learned experiences must be from Canada but for us, Singapore. Like for us when the children are in primary school they are encouraged to go on a week experience back home so we attach the children to a school in Singapore for a week to experience Singapore. So it's very Singapore-focus in the early years. And then when it comes to the secondary school the focus is on China Taiwan, and the region, not beyond because it's more an administrative reason because of jet lag, travelling time.

Tim: Well, that's why we haven't been able to do this with Canada because it's too far. I just have two more questions. One comes from some of the research that I did as part of my own research and it's from the University of Bath. Researchers there were doing a subsidized study on the *The International Mindedness Journey* and they came to the conclusion that IM is best practiced when the whole school acts as a role model in its conceptualization, planning, development and evaluation of IM rather than looking at individuals or groups of individuals. Would you agree or disagree with that statement about the whole school becoming a role model? I thought that was an interesting concept anyway.

A: Oh yes, it is. I guess it boils down to the profile of the students you have. If you have a very diverse more international group of students it is natural that you would need to expose everyone to their home country so they celebrate their own nationality, identity so they retain their identity and therefore you allow for more International Mindedness. So I guess for schools not particularly attached to a particular country will allow for more diversity to happen. For schools with a particular inclination to a region or country, you are more so bounded to have a certain identity that you need to reinforce. So like Singapore. Singapore-ness. So because of that our

definition of design tends to be very narrow. Very tunneled. For us, you noticed because of the profile of the students we have our emphasis is China, Hong Kong, Singapore because of the profile of the students we have.

Tim: My last question is more directly related to my research and this is a reflection of the journey that I had when I realized that so few schools had a definition of IM and the IB wasn't providing a definition of IM, I thought that was frustrating and confusing especially when we are being asked in IB standard and evaluation visits to show evidence of IM. How can we show things when you're not helping us understand what that really is? So I was going to solve it. But then I realized that in a sense it's an unsolvable problem. So I'm referencing Michael Polanyi who was a scientist and philosopher who felt that some things just can't be defined. At least not yet, and maybe ever. And he looked at the great concepts like love and justice and some of these wide abstract concepts. So is IM one of these great concepts is a question that I'm trying to get at in my dissertation. I'm suggesting it may be, but I'm curious to know what people think about that ... whether people think that IM is solvable or definable at the end of the day.

A: I guess that there is no right or wrong because true enough, IB is built on this belief of having more IM, more global awareness, and schools that have decided to use IB will try to embrace it, but I guess the IB also needs to understand that schools are also localized in terms of contextual and therefore the local demand is also a requirement for many schools and because of that they may have to consider some form of flexibility, the contextual part of the school, because if the school is catering to a local area where there is a requirement for them to emphasize on the teaching of local identity, local community, then probably more flexibility, not to overly penalize the school for being less globalized in its mindset. However, for schools with very diverse communities, with students coming from all over the world, I think that's a fair one because you need to address the IM so that you are not seen to be exclusive, tend to be more inclusive, and therefore meeting everybody's needs. So to use [School 21] as an example, again it is not as inclusive as you might want it to be because of the profile of the students and the emphasis of why the school is being set up. We use IB because it is one of the better

options when it comes to certain forms of certification for the student so that they can be given... I wouldn't say a passport but given a certain credential that they have met a certain standard to proceed with the next level which supports them going to university. Beside IB that would probably be the A-Level. In fact the school had this option, whether to do the A-Level or to do IB. We chose IB because it's more holistic and it gives the children a broader base than the A-Level. So I guess coming to your question, maybe IB could be more flexible to look into the local context of the particular school, the profile of the students; therefore the assessment should be depending on the type of school they are in rather than to penalize them for not being Internationally Minded.

Tim: Thank you so much!

APPENDIX SIX: INTERVIEW WITH ACTING SECONDARY PRINCIPAL OF SCHOOL 22

Tim: What three words do you associate with IM?

A: So, I am a global perspectives teacher in years 10 and 11, so that's a GCSE subject. So, for me it's very much about local, global, and national areas that you look at with students, so we keep studying those three outlooks in whatever we do, with whatever topic we're studying. I think it's local, national, global.

Tim: Great, okay, thank you. Please describe an area in your DP programme where IM would be most visible to an outside observer.

A: Okay, so I think it would be in most places, but we've done a lot of work over the last, about, four years within TOK. So, actually looking at making sure the TOK programme that we have, it has that global element in it. So, keeping it sort of open to our students. And also, I think probably the EE as well because we have so many children that bring their ethnicity into their essays. So, for example, I do arts EEs. I mark arts EEs and very often it's the culture of the child that comes through, so again I think that that's quite implicit in allowing the children the breadth of topics that they can do for EEs. So, I think there, as well as within the subjects, the planning of the subjects of course, it has to be global as part of the overall planning. So, I think it's implicit throughout. We've done a lot of work to try and make sure that is, that everybody thinks about that when they are planning a unit.

Tim: Now, some of these, and I found these with [another interviewee] as well, that there's strong overlap. So again, if you say that we've covered that, or I may recognise that we've covered that... because the next one is about the curricular realm, and you've talked about TOK and Extended Essay and arts planning, etcetera. So, if things, other things, pop into your head, we can always go back, or we can just move along too, so I don't know if there's anything else in the curricular realm...

A: In the curricular realm we've gone back, and we've built it into our year 7 and 8 curriculum, to make sure there's a thread that comes right the way through that leads up to the IB. So, in the year 7, we've got something called 'InSoc', which is Individuals and Societies, but it's not a discreet sort of geography history RS kind of courses. It's combined courses, we've made sure that we've got international topics there. We've also got, then we're moving towards MYP, so we've got the global concepts as part of the planning with that. I'm looking at this CIS report because I'm just writing the CIS report to ask about intercultural developments. So, we've also got our languages policy. ESF have a language policy where you are able to do two languages or three languages, and I think out of the ESF schools we're the school that's got more bilingual diplomas than any of the other ESF schools. So, we do actually encourage mother tongue, and to allow students to be able to study that at whatever level they want to. We've also got a Chinese benchmark testing and policy where if a child is at a certain level with their Chinese development then they are expected to sit at a higher level. At language A, so yeah, we've got that. So, it's implicit in quite a few places. We've also then put it into our Year 10 and 11, where we wanted to build on skills for the EE and TOK, so we've brought in Global Perspectives as a course in Year 10 and 11. And this then is a research document, but children have to do something that is global, and they have to study it from, as I say, three different levels. And that opens their minds quite a lot. There's seven areas of study that they can do, and that ends up with the class having really a quite diverse range of topics, and of course they have to share that. So, we're building International Mindedness right the way through school from Year 7 through. When they get to year 12 and 13, it should be something that they do automatically.

Tim: Can I just ask a question about the Global Perspectives, is that a mandatory course then? You're making that mandatory?

A: Yes, mandatory, yes. When it comes to... They all study it in the first, in Year 10. It's mandatory then, but then students can actually go into pathways. They can either go on to sit the external examination or they can go on to do a personal project, and that personal project can then be something in

whatever field they want it to be. But they've done the experience of doing a research essay, and the three different levels in Year 10. So, it's mandatory in year 10 that they've all done the same...

Tim: As you go to MYP and managing the Personal Project, we've been doing it a few years and we've had to learn it along the way as well, and we're looking for things that are good things to do or not good things to do. We can certainly help with any of those kinds of questions. So, what about the extracurricular realm then, in the school? What would IM look like there?

A: We've automatically got things like MUN, we've got CAS student-led which is part of the IB, but then we do celebrate a lot of cultures within there. We've got our international evening. We've got lots of activities that children can do, that they can get involved in, that is across the spectrum of sort of International Mindedness. We've got six houses, and each house focuses on a different kind of awareness raising, whether it's... we've got one house at the moment raising awareness of the environment, we're looking at plastics and the impact that that's had. We've got another one that looks at Room to Read and literacy across the world. So, every house has got a different focus, so from Year 7 through to Year 13 that focus is continuous throughout your time here, and you're raising awareness for the rest of the school. And it's the CAS project, as a house, that organises that. So, it's six houses, six different foci, six different international sorts of concerns. Whether it's Bahay this week... we've got plastics is one of the things they're doing. We've done Pay It Forward is another one that one of the other houses is doing. So, each one's got a different thing.

Tim: Wow, great. I love that, we haven't taken that to that level in our school with the houses, so I like that very much. What might staff training or initiation in IM look like?

A: So, ESF has done quite a bit recently with the CIS at a global awareness conference... I think it was a 3-day that I went on... so that's a CIS, so that was held at ESF. And then, they've had another thing I attended, I can't remember the name of it I'm afraid, but it was another conference within

Hong Kong. So, ESF allow you to go on these and they will ensure that ESF have got places on them. So, there's plenty of CPD if we want it. We've also done CPD in school level, and we have CPD days where one of the foci was International Mindedness across the curriculum and trying to do an audit with all staffers too, what it looks like in the curriculum, how can you take TOK and ensure within your subject area that International Mindedness is part of that. Because every discipline has a TOK teacher, and what more can we do to ensure that it is a growing part of the school. So, there's opportunities there.

Tim: Certainly, sounds like it. In what ways do you celebrate IM?

A: Well, International Day is one of the big things, and International Evening is a student-led event that different children from different nationalities can perform, so that's a big celebration. We also have something called Family Celebrations at the end of the year, where we celebrate anything that children have done well or have achieved, not academic, but might be academic, like if one won the Brown Book Award, but it's usually about what they have done in school. One of our main things in school is making a difference, making a difference to yourself, to the community, and to the world around you. So, the children can get awards for that, we call them ROCs, Records of Commitment. So, they will get a letter sent home to say that: 'You've been awarded a ROC for making a difference in this aspect of your life, or school life, or personal life,' and that's then recognising that they've done something out there, rather than just in school. So, that's one way of recognising that a child has done something for the community, or done something globally, or recognised it globally, so a bit of celebration in that way.

Tim: I like that word 'ROCs'. Now, again some of these are harder and I thought of these as hard questions even for myself to answer, but this is sort of what the dissertation is about. The background of it is that we're doing a lot of this but it's hard to sort of identify sometimes what we're doing, and it's more embedded, and those embedded things are harder to audit, even using that term. So, the questions seven, eight, nine are a matter of

importance and noticeable. Is IM more noticeable in the lives of your students or your staff?

A: I think it comes from students, because of the multinational-ness of students. You know, we have sort of non-uniform days that are, that addresses your country of origin, and then you notice most of the staff are British and all the children come from so many different nationalities, and they celebrate that. So, I think that it is more important to children to keep that identity. They want to be recognised for that, whereas the teachers it isn't so big for them. You can see it in the class, but it's not so much of a focus as it is for the children.

Tim: I think this would be true of our school as well. What about a matter of importance to your teachers? How might they rank that as a matter of importance, for example?

A: When it comes to culturally sensitive information that you're giving in a class, something that you're teaching or a topic, then we ensure that all teachers are very mindful of, if something happens in a particular country, or you're talking about the migrants in Europe, you must not give opinions on whether you think what Germany's done is right or wrong. We try to make that implicit across the board with teachers. As a professional, that you would be mindful that you could easily have children from any one of those countries that you're talking about in your class. So, I think it's important for teachers to be aware of that. We had a recent problem with a parent where a teacher had made a comment about Donald Trump in a class, and the parent came back really hard and said, 'You're in an international school. You can't do this, so we've had to raise that awareness with teachers and say, you know, 'It's important, be careful.' We are in Hong Kong, it is not a bubble, it is a [pause]. Be mindful of that. In our training at the start of the year, our new staff training, we do give that message out, just be careful what you're saying, what you're doing. So, teachers are mindful of it. Important? I don't know.

Tim: It's a tough one. isn't it? Is IM a matter of importance to your parents?

A: I think it is, yes, because for example, we've now got quite a few of our documents in different languages, because for example, our Korean community, very often the parents might not speak English, and they've come to us as a group and said: 'We're being left out. We would like to have some things in Korean that we can actually understand,' so we're now doing that. So, we've got roadmaps of what happens when you come into Year 7 to all the way to IB, of the choices and things in four different languages, because of our four different large groups of community: Japanese, Chinese, and Korean. So, it is important to our parents. They also send their children here because they've made an active decision not to immerse their child in their culture of origin. For example, the Korean parents want their children to be international, otherwise they'd send them to the Korean school. So, if they've made that decision, we've got to respect that decision, that they don't want their children speaking Korean in school. They want them to be speaking and they want them to be mixing with other people. They still send them to the Korean school on Saturday, to keep that culture going, but they've made this decision that they want an international education for their child. So, I think that's something that we have to respect.

Tim: Are there any obstacles to the delivery of your IM model? And this could be from an administrative point of view.

A: I don't think so, because we've made a conscious effort of building it throughout the school. We did have, in that we had very much the British national curriculum model in our school. Now ESF have moved away from that, so we're now very much more international. So therefore, there's no other obstacles, no. We're moving towards the MYP framework, so again, that's offering more opportunities. So, no, I don't think there is. We've also moved our 10 and 11s into IGCSEs instead of GCSEs, because they're less Anglo-centric. So, then that would've been something that we... you know a child could be writing in English about an English autumn that they've never experienced, so what's the point in doing that? So, we have made changes to the curriculum.

Tim: You've made a lot of changes in ESF in the last few years.

A: We have, we have.

Tim: So, this is again sort of at the heart of what I'm trying to get at through my research. Would you say that the presence of IM in your school is more by design or by accident?

A: It was by accident, now it's more by design. I think because we're jumping through hoops with IB, with CIS/WASC and you know it's part of their standards, and we've had to design it. When we went over to IB it was very much about skills, what skills do children need, so therefore we need to build those skills, and want them to be global citizens, so we've built that all the way down.

Tim: Does your school have an official definition of IM?

A: Not that I know of.

Tim: We don't, so I'm just confessing that our school doesn't have one either, but it's interesting to see which schools do.

A: I was looking at our website and it's in our philosophy and values statement that we want children to be Internationally Minded. What that means? Not necessarily, it's not written on the wall anywhere, but it's definitely in our philosophy and values statement.

Tim: Part of my research is, and I can't remember if I put that in the contextual note, but I'm looking at the websites of schools, in their philosophy and values admissions, to see how much of it is present there, through some sort of content analysis, and some sort of semantic approaches that I've taken to it.

A: I think it's something we're very conscious of celebrating now, not tokenly, but across the board. It used to be a token gesture, you know we're an English school but by the way we've got these different nationalities. Now

we've moved away from that, so it's much more embedded within the school, and normal lives really.

Tim: So, this is a longer question, the last two, and again a little bit more at the heart of some of the research I've been doing. This was from the University of Bath and they did a publication on *The International Mindedness Journey* which I think was... it is available on the IB website, for example. So, I think that they commissioned some of that study. But they felt that IM is best practiced when the whole school acts as a role model in its conceptualisation, planning, evaluation of IM, rather than individuals and groups of individuals. Do you agree or disagree with this statement?

A: I agree with it. I think it has to be implicit in everything that we do, even down to the planning. So, now when we're looking at planning new units of work or new schemes of learning, we are considering this as one of the factors for what we are doing. And I think that's the right way to be in an international setting. Quite definitely, so I think that it's now more embedded, that it's one of the criteria, and when you've got that rubric and you tick that box to say yes, it's there, so yeah.

Tim: Last question. And this is a term that Michael Polanyi, someone I'm using in my research, he used the term 'indwelling', so he said that there are a lot of things that we can't really figure out what they are, and we are in a chase to define them but sometimes that's counterproductive, but you often see these things evident through 'indwellings'. So, in other words, we may sense their presence even if it is difficult to put our finger on exactly what it is or where it can be found. Could IM be one of these entities? Would you accept the comment that there is an 'indwelling' of IM within your school community?

A: So, what I thought was 'indwelling' was, you know, 'dwelling', so it's part of everything that we do. So, what I was saying was we've got 40 different nationalities, we've got 40 different celebrations of these children, so I do think that yeah it is now a part of the fabric of the school. Many years ago, we had a new principal that came in that decided that we were an international

school, so therefore we would only celebrate international, Hong Kong things. And we basically cancelled Christmas, because Christmas isn't something that is celebrated that big in Hong Kong. It was more of a Christian thing rather than an international thing, and the uproar that that caused with, you know, there was no Carol Concert, there was no... you know all these things that were traditionally part of the school, and he just felt that it was too British. So, we got rid of it all, and that set us way, way too far. Way, way too far. We weren't ready for it really, and we didn't want it. So, 'indwelling', yes, we are a school. All schools come from some country, so therefore they've got the influences of that country, but it's about the people in the School, and what they bring and the flavours they bring. So, I think that's to me what 'indwelling' is. It's about all those flavours that you celebrate there, and you've got all the curriculum stuff that goes around it that you hope that will send that child out as an internationally aware child. And, I always say that our kids are worldwide, not streetwise, but they are worldwide. So, I think that's something we do well. So, that's what I interpreted indwelling as, as being able to say, hand on heart, at the end, when that child leaves this school, they have got a sense of: 'There is a world out there, and I might be a third-culture kid, but I know somebody that's come from one of those countries, so therefore I'm aware of them, and I don't want to do anything that would destroy them.' Does that make sense?

Tim: Yeah, well thank you for that. I think that's an excellent interpretation of it.

A: Yeah, that's what I saw as the term 'indwelling'. It's sort of everything about the child when it leaves, (they will) have this feeling of: 'Yeah, I've been part of a much, much bigger culture.'

Tim: Well, you said some wonderful things there, thank you for that. So, those are the last of my prepared questions, I don't know if you have any other, as we've talked or as you've sort of reflected on some of these specifics, if there's anything else you've thought of that you wanted to say to me about any of these topics.

A: It's interesting because one of the things we are moving, and this is part of the IB as well, what we're doing is we're moving towards the IBCP.

Tim: You are?

A: Yes, so we've started this year, and that's quite an interesting shift for us because it's keeping the International Mindedness of our children at that level, rather than creating children that were more Anglo-centric, and I think that's been quite a nice shift for us. So, basically what we had before was we'd do a B-Tech course, which is a UK course, and so therefore we're setting up children to do a course in the UK that is recognised in some countries, not across the world. So, therefore we would assume that those children would go off to university in that one country. With the IBCP stamp now on that qualification for us, it means now that we're setting up our children to go to any country around the world, because IB's recognised around the world. So, I think that is for us sort of a good next step, in that the DP children can go anywhere, now the CP children can go anywhere too, and I think that's the final icing on the cake in terms of the IB qualifications for us. So, they're still getting all the... they're still doing IB courses, and therefore are getting the philosophy of the school through that, rather than this Anglo-centric course that was stuck over here and then children would move to the UK.

Tim: Thank you for that. That was actually one of the original ideas that I had. I was going to look at this new CP course and how it was evolving in schools and how IM was fitting in it, but there weren't enough schools really in the region that I could really look at at that point. So, I'm thinking someone else may be picking up on that topic at some point and see what they could do. It's quite fascinating.

A: It does mean for us that we can now send children to Australia that don't recognise the B-Tech courses, but will be recognised in the IBCP, and so therefore we don't have to lose that child to the Australian school, because they need the Australian curriculum. So, I think that's a benefit.

Tim: How many will you have taking it?

A: We have 22. We're in our first year now.

Tim: That's it. Thank you very much.

APPENDIX SEVEN: INVITATION LETTER

May 3, 2018

Dear Fellow Principal of a Hong Kong IBDP school,

My name is Tim Kaiser and I am the Upper School Principal of the Canadian International School of Hong Kong. I am completing my Ed.D. from the University of Bristol with the working title of my dissertation, "Understanding International Mindedness in International Baccalaureate Diploma Programme Schools". My hope is that I am able to interview you for 30 minutes on the topic of IM as a fellow principal of an IBDP school. I do not know how many people will agree to participate in my study, but I am hoping to have at least five put their names forward and I will set up interviews with the first to do so.

In a nutshell, my rationale for this study is that I have come to see that the vagueness around the term IM in the IB world is beneficial in that it gives potential for schools to find what speaks best to their individual and unique environment. It is this uniqueness in your school in the area of IM that I am seeking to explore through my conversation with you.

If you agree to participate and we are able to schedule an interview, I will return to you the draft of the analysis I make on the data collected to check that I have recorded your views accurately. Once I have finished the dissertation, I will send to you an executive summary of my findings. I would also be very happy to run a session for you or a designate on my research, hosted by me at CDNIS.

I thank you for considering your involvement in my research. I hope that you see it as a valuable reflective experience and a way to determine common threads in a concept that is often difficult for schools and school administrators to sort out. My advisor at the University of Bristol is Dr. Janet Orchard and she can be reached at janet.orchard@bristol.ac.uk if you have questions or concerns about my research.

If you agree to the arrangement of an interview, please email me at timkaiser@cdnis.edu.hk or call me at 2525 7088. I look forward to hearing from you.

Sincerely yours,



Tim Kaiser

A brief note on the philosophical framework of my study

In case you are interested, I am including a snapshot of the background to my study. I am underpinning the notion of upholding, supporting, and even celebrating non-specificity in a term like IM in the IB world in three ways:

- 1) Philosopher Ludwig's Wittgenstein's concept of language games allows us to see language in a fluid way meaning that a term such as IM takes on "family resemblances" rather than a finite definition or a prescribed set of qualities.
- 2) Philosopher and scientist Michael Polanyi's tacit dimension allows us to deeply explore language into the powerful, peripheral associations of a word or concept.
- 3) Michael Polanyi also explained that when focusing on these tacit dimensions, an institution or community moves closer to a state of indwelling, where members know or experience more than they can ever show or describe.

I am also including for your reference an advance copy of the consent form because it contains some important information about consent and treatment of data. At the time of the interview I will bring a copy of this along to be signed and dated.

Consent Form

I _____ agree to participate in an interview with Tim Kaiser on his research topic of International Mindedness in IB Diploma Programme schools in Hong Kong.

I understand that the data will be held in confidence and used anonymously. Furthermore, the data will only be used for research purposes in Tim Kaiser's dissertation for the University of Bristol's Ed.D. programme.

I understand that I may withdraw from the interview before or during the interview. Once two weeks have passed after the interview date, I will consider approval given to continue using the data for the purposes of this study.

APPENDIX EIGHT: ETHICS FORM

Name(s): [REDACTED]
Proposed research project: Applying Michael Polanyi's Tacit Dimension to Gain a Greater Understanding of International Mindfulness in International Baccalaureate Schools.
Proposed funder(s): N/A
Discussant for the ethics meeting: David Butler
Name of supervisor: Dr. Janet Orchard
Has your supervisor seen this submitted draft of your ethics application? ☒ Y ☐ N

Please include an outline of the project or append a short (1 page) summary:

see attached

Ethical issues discussed and decisions taken (see list of prompts overleaf):

see attached

If you feel you need to discuss any issue further, or to highlight difficulties, please contact the GSoE's ethics co-ordinators who will suggest possible ways forward.

Signed: [REDACTED] (Researcher) Signed: [REDACTED] (Discussant)
Date: 13/02/18 13/02/2018

My Ed.D. dissertation is entitled in its draft stage, “Applying Michael Polanyi’s Tacit Dimension to Gain a Greater Understanding of International Mindedness in Hong Kong International Baccalaureate Diploma Programme (IBDP) Schools”. My study is a qualitative interpretivist study adopting a pragmatist approach. For the fieldwork dimension of my research I intend to conduct semi-structured interviews with 5 principals of the 29 Hong Kong secondary schools offering the IBDP. In these semi-structured interviews with the principals I must be completely attentive to sound ethical principles and practices.

My hope in carrying out the research for this study is to provide IB school administrators with a deeper sense of what unites us in terms of core focus and key outcomes related to IM. The value of the study is to determine if a shared language of IM exists and how it may further transform and become sustainable within IB schools operating under the same institutional ethos. The value of the study may also be in reviving a notion that an unspecifiable tacit dimension holds much truth when it comes to the most acutely abstract yet critically important concepts we hold in common.

As such I will be guided by the British Educational Research Association (BERA) 2011 guidelines and the University of Bristol School of Education’s ethics procedures. In this ethics submission, I have drawn statements, considerations, and requirements from both of these documents that apply most directly to my study as outlined above. I consent completely to the statement that researchers residing outside of the UK but studying at a UK university must adhere to the same ethical standards as research in the UK.

These main ethical considerations relate in broad terms in these ways:

A. Valuing a participant’s participation

B. Treatment of Data: putting the participant’s mind at ease about how the data will be collected, stored, and used

A. Valuing a participant’s participation

It will be my task as researcher to reduce the sense of intrusion and to put the participant at ease. As the participants are all principals and as a principal myself, I must be sensitive to the demands of their schedules, find an appropriate time in the day or week for them to meet, and be open and flexible to change the day and/or time when unforeseen matters arise. I must of course allow the right of any participant to withdraw from the research and I will allow them to withdraw either a) before the interview b) during the interview or c) up to two weeks after the interview has been conducted. I will inform them of this right in the information and consent form that I will send in advance to each participant. I will need to convey to these potential participants that I am not a threat, not an intrusion, not coming at them from a platform of critique, but rather someone who wishes to try to piece together the puzzle of IM in Hong Kong IB schools in a more comprehensive, assuring and validating way. Included in this form will be my supervisor’s (Dr. Janet Orchard’s) email details in case any participant wishes to pass on a comment on the project or a complaint.

B. Treatment of Data

In gaining permission for the semi-structured interviews in various schools around Hong Kong, the typical practice would be to seek permission from a gatekeeper first, but in my study the participants I intend to interview are in fact the gatekeepers of their schools (principals) so the level of permission suffices in this case.

In the information and consent form, it is critical that participants know in advance that the data generated by their participation will be treated confidentially and anonymously. Furthermore, information gained during the research will be used only for the purposes agreed. Neither participants nor their schools will be identifiable in the dissertation. Information will be stored on my own laptop and all files are password protected. After the interview, I will return the draft data to the participant to check that I have recorded their views accurately. As a final step, I will debrief participants at the conclusion of the research and offer them (or a designate from their school) an opportunity to attend a session in which I present my findings about the value of researching IM in IBDP schools in Hong Kong.

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